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DIVINE LOVE AND WISDOM

Notch Edition

OF

SWEDENBORG'S WORKS

VOLS.	
1–19	HEAVENLY ARCANA
20	INDEX ARCANA
21	HEAVEN AND HELL
22	MISCELLANEOUS WORKS
	Final Judgment
	White Horse
	Earths in the Universe
	Summary Exposition
23	FOUR DOCTRINES
	New Jerusalem and its Heavenly Doctrines
24	DIVINE LOVE AND WISDOM
	Intercourse between the Soul and the Body
25	DIVINE PROVIDENCE
26–28	APOCALYPSE REVEALED
29	MARRIAGE LOVE
30–32	TRUE CHRISTIAN RELIGION

ANGELIC WISDOM

CONCERNING

THE DIVINE LOVE

AND CONCERNING

THE DIVINE WISDOM

First published in Latin, Amsterdam, 1763

THE INTERCOURSE

BETWEEN

THE SOUL AND THE BODY

WHICH IS SUPPOSED TO TAKE PLACE EITHER BY PHYSICAL INFLUX, OR BY SPIRITUAL INFLUX, OR BY PRE-ESTABLISHED HARMONY

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1769

Rotch Edition

BOSTON AND NEW YORK
HOUGHTON MIFFLIN COMPANY
The Riverside Press Cambridge

CONTENTS

PART I.

	No.
Love is the Life of Man	1
God alone, consequently the Lord, is Love itself, because He is Life itself; and angels and men are recipients of life	4
The Divine is not in space	7
God is Man Himself	11
Esse and Existere in God-Man are distinctly one	14
In God-Man infinite things are distinctly one	17
There is one God-Man from Whom all things are	23
The Divine Essence itself is Love and Wisdom	28
The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love	34
The Divine Love and Divine Wisdom is substance and it is form	40
The Divine Love and the Divine Wisdom are Substance and Form in itself, thus the Very and the Only Reality	44
The Divine Love and the Divine Wisdom cannot but be and exist in others created from itself	47
All things in the universe have been created from the Divine Love and the Divine Wisdom of God-Man	52
All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man	55
All created things in a certain image have relation to man	61
The uses of all created things ascend by degrees from ultimates to man, and through man to God the Creator, from Whom they are	65
The Divine fills all spaces of the universe without space	69
The Divine is in all time without time	73
The Divine is the same in the greatest things and the least	77

PART II.

No.

The Divine Love and the Divine Wisdom appear in the spiritual world as the sun 83

From the sun which exists from the Divine Love and the Divine Wisdom proceeds heat and light 89

That sun is not God, but it is the proceeding from the Divine Love and the Divine Wisdom of God-Man; as also are the heat and light from that sun 93

Spiritual heat and light, in proceeding from the Lord as a sun, make one, as His Divine Love and Divine Wisdom make one 99

The sun of the spiritual world appears in a middle altitude, distant from the angels as the sun of the world from men . . . 103

The distance between the sun and angels and between angels themselves in the spiritual world is an appearance according to the reception of the Divine Love and the Divine Wisdom by them 108

The angels are in the Lord, and the Lord in them; and because the Angels are recipients, the Lord alone is heaven 113

In the spiritual world the east is where the Lord appears as a sun, and the remaining quarters are determined from this . . 119

The quarters in the spiritual world are not from the Lord as a sun, but they are from the angels according to reception . . 124

The Angels always turn their faces to the Lord as a sun, and thus have the south to the right, the north to the left, and the west behind them 129

All the Interiors both of the mind and the body of angels are turned to the Lord as a sun 135

Every spirit, whatever may be his quality, turns in like manner to his ruling love 140

The Divine Love and the Divine Wisdom which proceed from the Lord as a sun, and make heat and light in heaven, are the proceeding Divine, which is the Holy Spirit 146

The Lord created the universe and all things of it by means of the sun which is the first Proceeding of the Divine Love and the Divine Wisdom 151

No.

The sun of the natural world is pure fire, and therefore dead; and nature, because it derives its origin from that sun, is dead 157

Without two suns, the one living and the other dead, there can be no creation 163

The end of creation exists in ultimates, which end is that all things may return to the Creator, and that there may be conjunction 167

PART III.

In the spiritual world there are atmospheres, waters, and earths, as in the natural world; but the former are spiritual, while the latter are natural 173

There are degrees of love and wisdom, and hence degrees of heat and light, also degrees of atmospheres 179

Degrees are of two kinds, degrees of altitude and degrees of latitude 184

Degrees of altitude are homogeneous, and one from another in a series, as are end, cause, and effect 189

The first degree is the all in all things of the subsequent degrees 195

All perfections increase and ascend with degrees and according to them 199

In successive order the first degree makes the highest, and the third the lowest; but in simultaneous order the first degree makes the innermost, and the third the outermost 205

The ultimate degree is the complex, containant, and basis of the prior degrees 209

The degrees of altitude are in fulness and in power in their ultimate degree 217

There are degrees of both kinds in the greatest and the smallest of all things that are created 222

There are three infinite and uncreated degrees of altitude in the Lord, and there are three finite and created degrees in man . 230

These three degrees of altitude are in every man by birth, and they can be opened successively, and as they are opened, a man is in the Lord, and the Lord in him 236

No.

Spiritual light flows in with man through three degrees, but not spiritual heat, except so far as man shuns evils as sins and looks to the Lord 242

If the higher degree, which is the spiritual, is not opened in man, he becomes natural and sensual 248

I. What the natural man is, and what the spiritual man . 251

II. What is the quality of the natural man in whom the spiritual degree is opened 252

III. What is the quality of the natural man in whom the spiritual degree is not opened, but still not closed . . 253

IV. What is the quality of the natural man in whom the spiritual degree is entirely closed 254

V. What the distinction is between the life of a merely natural man and the life of a beast 255

The natural degree of the human mind, considered in itself, is continuous, but by correspondence with the two higher degrees, while it is elevated, it appears as if it were discrete . . 256

The natural mind, since it is the covering and containant of the higher degrees of the human mind, is reactive; and if the higher degrees are not opened it acts against them, but if they are opened it acts with them 260

The origin of evil is from the abuse of the faculties which are proper to man, and are called rationality and liberty 264

I. A bad man enjoys these two faculties equally with a good man 266

II. A bad man abuses these faculties to confirm evils and falsities, and a good man uses them to confirm goods and truths 267

III. Evils and falsities confirmed become permanent in a man, and come to be of his love and life 268

IV. Those things which have come to be of the love and thereby of the life, are engendered in the offspring . 269

V. All evils and their falsities, both hereditary and acquired, reside in the natural mind 270

Evils and falsities are in all opposition against goods and truths, because evils and falsities are diabolical and infernal, and goods and truths are Divine and heavenly 271

No.

I. The natural mind which is in evils and in falsities therefrom, is a form and image of hell 273

II. The natural mind which is a form or image of hell, descends through three degrees 274

III. The three degrees of the natural mind, which is a form and image of hell, are opposed to the three degrees of the spiritual mind, which is a form and image of heaven 275

IV. The natural mind, which is a hell, is in all opposition against the spiritual mind, which is a heaven 276

All things which are of the three degrees of the natural mind are included in the works which are done by the acts of the body 277

PART IV.

The Lord from eternity, Who is Jehovah, created the universe and all things of it from Himself, and not from nothing . . 282

The Lord from eternity, or Jehovah, could not have created the universe and all things of it unless He were a Man 285

The Lord from eternity, or Jehovah, produced from Himself the sun of the spiritual world, and from it created the universe and all things of it 290

There are three things in the Lord which are the Lord, the Divine of Love, the Divine of Wisdom, and the Divine of Use; and these three are presented in appearance outside the sun of the spiritual world, the Divine of Love by heat, the Divine of Wisdom by light, and the Divine of Use by atmosphere, which is the containant 296

The Atmospheres, which are three in each world, the spiritual and the natural, in their ultimates terminate in substances and matters such as there are in the earths 302

In the substances and matters of which the earths consist, there is nothing of the Divine in itself, but still they are from the Divine in itself 305

All uses, which are the ends of creation, are in forms, and they receive forms from substances and matters such as are in the earths 307

No.

I. In the earths there is an effort to produce uses in forms, or forms of uses 310

II. In all forms of uses there is an image of creation . . 313

III. In all forms of uses there is an image of man 317

IV. In all forms of uses there is an image of the Infinite and the Eternal 318

All things of the created universe viewed from uses represent man in an image; and this testifies that God is a Man . . . 319

All things which have been created by the Lord are uses; and they are uses in the order, degree, and respect in which they are related to man, and through man to the Lord, from Whom they are 327

Uses for sustaining the Body 331

Uses for perfecting the Rational 332

Uses for receiving the Spiritual from the Lord 333

Evil uses were not created by the Lord, but originated together with hell 336

I. What is meant by evil uses on the earth 338

II. All things that are evil uses are in hell, and all things that are good uses are in heaven 339

III. There is continuous influx from the spiritual world into the natural world 340

IV. Influx from hell operates to produce those things that are evil uses in places where are such things as correspond 341

V. The lowest spiritual separated from its higher degree effects this 345

VI. There are two forms into which the operation by influx takes place, the vegetable form and the animal form . 346

VII. Each of these forms with existence receives the faculty of propagating its kind and the means of propagation 347

The visible things in the created universe testify that nature has produced nothing, and does produce nothing, but that the Divine produces all things from Itself and through the spiritual world 349

PART V.

No.

Two receptacles and abodes for Himself, which are called the Will and the Understanding, have been created and formed by the Lord in man; the Will for His Divine Love, and the Understanding for His Divine Wisdom 358

The will and the understanding, which are the receptacles of love and wisdom, are in the brains, in the whole and in every part of them, and from these in the body, in the whole and in every part of it 362

I. Love and wisdom, and hence the will and the understanding, make the life itself of man 363

II. The life of man in first principles is in the brains and in derivatives in the body 365

III. Such as the life is in first principles, such it is in the whole and in every part of it 366

IV. The life through these first principles is in the whole from every part, and in every part from the whole . . 367

V. Such as the love is, such is the wisdom, and therefore such is the man 368

There is a correspondence of the will with the heart, and of the understanding with the lungs 371

I. All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs 372

II. There is a correspondence of the will and understanding with the heart and lungs, and hence a correspondence of all things of the mind with all things of the body 374

III. The will corresponds to the heart 378

IV. The understanding corresponds to the lungs 382

V. Many arcana concerning the will and the understanding, thus also concerning love and wisdom, may be discovered through this correspondence 385

VI. The mind of man is his spirit, and the spirit is a man, and the body is the external through which the mind or spirit feels and acts in its world 386

No.

VII. The conjunction of the spirit of man with the body is through the correspondence of his will and understanding with his heart and lungs, and disjunction by non-correspondence 390

All that can be known of the will and the understanding, or of love and wisdom, thus that can be known of the soul of man, may be known from the correspondence of the heart with the will and of the understanding with the lungs 394

I. Love or the will is the life itself of man 399

II. Love or the will is in continual endeavor toward the human form, and toward all things which are of the human form 400

III. Love or the will cannot do anything through its human form without marriage with wisdom or the understanding 401

IV. Love or the will prepares a home or bride-chamber for the future wife, which is wisdom or the understanding 402

V. Love or the will prepares all things in its human form, that it may be able to act conjointly with wisdom or the understanding 403

VI. When the nuptials have taken place, the first conjunction is through affection for knowing, from which is affection for truth 404

VII. The second conjunction is through affection for understanding, from which is perception of truth . 404

VIII. The third conjunction is through affection for seeing truth, from which is thought 404

IX. Through these three conjunctions love or the will is in its sensitive life and in its active life 406

X. Love or the will introduces wisdom or the understanding into all the things of its home 408

XI. Love or the will does nothing except in conjunction with wisdom or the understanding 409

XII. Love or the will conjoins itself to wisdom or the understanding, and brings to pass that wisdom or the understanding is reciprocally conjoined . . . 410

No.

XIII. Wisdom or the understanding from the potency given to it by love or the will, can be elevated, and can receive those things which are of light from heaven, and perceive them 413

XIV. Love or the will in like manner can be elevated and can receive those things which are of heat from heaven, if it loves wisdom, its spouse, in that degree 414

XV. Otherwise love or the will drags back wisdom or the understanding from its elevation, to act as one with it 416

XVI. Love or the will is purified by wisdom in the understanding if they are elevated together 419

XVII. Love or the will is defiled in the understanding, and by it, if they are not elevated together 421

XVIII. Love purified by wisdom in the understanding becomes spiritual and celestial 422

XIX. Love defiled in the understanding and by it becomes natural, sensual, and corporeal 424

XX. The faculty of understanding which is called rationality, and the faculty of acting which is called liberty, still remain 425

XXI. Spiritual and celestial love is love toward the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self . 426

XXII. It is the same with charity and faith and their conjunction, as it is with the will and understanding and their conjunction 427

What is man's beginning from conception 432

ANGELIC WISDOM CONCERNING THE DIVINE LOVE

PART I.

LOVE IS THE LIFE OF MAN.

1. Man knows that there is such a thing as love, but does not know what love is. He knows that there is such a thing as love from common conversation — as when it is said that such a person loves me, a king loves his subjects, and the subjects love the king, a husband loves his wife, and a mother her children, and conversely; also such and such a person loves his country, his fellow-citizens, his neighbor; and likewise of things abstracted from person, that a person loves this or that. But although love is so universal in speech, scarcely any one knows what love is. When he meditates about it, because he cannot form for himself any idea of thought concerning it, he says either that it is not anything, or that it is merely something flowing in from sight, hearing, touch, and conversation, and affecting him in this manner. He is altogether ignorant of the fact that love is his very life; not only the general life of his whole body, and the general life of all his thoughts, but also the life of all the particulars. A wise man can perceive this from this inquiry — If you remove affection which is of love, can you think anything, and can you do anything? Do not thought, speech, and action grow cold in the degree that affection which is of love grows cold? And do they not grow warm in the degree that it grows warm? A wise man, however, perceives this, not from the

knowledge that love is the life of man, but from experience that it so takes place.

2. No one knows what the life of man is, unless he knows that it is love. If this is not known, one person may believe that man's life consists merely in sense and action, and another that it consists in thinking; when yet thought is the first effect of life, and sensation and action are the second effect of life. Thought is here said to be the first effect of life, yet there is thought which is more and more interior, and thought which is more and more exterior. Inmost thought, which is the perception of ends, is actually the first effect of life. But of these things hereafter, when the degrees of life are treated of.

3. Some idea of love, as the life of man, may be obtained from the heat of the sun in the world. It is well known that this heat is as it were the general life of all vegetation on the earth. For when this heat comes forth, as in spring time, plants of every kind spring from the ground—they deck themselves with leaves, afterward with blossoms, and at length with fruits, and thus as it were they live. But when the heat departs, as in autumn and winter, the plants are stripped of these signs of their life, and wither. It is the same with love in man, for heat and love correspond to each other; wherefore also love is warm.

GOD ALONE, CONSEQUENTLY THE LORD, IS LOVE ITSELF, BECAUSE HE IS LIFE ITSELF; AND ANGELS AND MEN ARE RECIPIENTS OF LIFE.

4. In the treatises on DIVINE PROVIDENCE and on LIFE this will be abundantly illustrated; it is sufficient here to say that the Lord, Who is the God of the universe, is uncreate and infinite, whereas man and angel are created and finite. The Lord also, because He is uncreate and infinite, is the Esse itself which is called Jehovah, and He is Life itself, or Life in itself. Man cannot be created immediately

from the Uncreate, the Infinite, from Esse itself and Life itself — because the Divine is one and indivisible — but from created and finited things so formed that the Divine can be in them. Since men and angels are such, they are recipients of life. If any man therefore allows himself to be so far misled as to think that he is not a recipient of life, but life, he cannot be withheld from the thought that he is God. That man feels as if he were life, and therefore believes it, is from a fallacy; for the principal cause is not perceived otherwise in the instrumental cause than as one with it. That the Lord is Life in itself, He teaches in John: *As the Father hath life in Himself, so also hath He given to the Son to have life in Himself* (v. 26); and that He is Life itself (John xi. 25; xiv. 6). Now since life and love are one (as appears from what has been said above, n. 1, 2), it follows that the Lord, because He is Life itself, is Love itself.

5. But that this may be understood, it must needs be known, that the Lord, because He is Love in its very essence, that is, Divine Love, appears before the angels in heaven as the sun, and that from that sun proceed heat and light, and that the heat proceeding from it in its essence is love, and the light is wisdom; and that the angels in the degree that they are recipients of that spiritual heat and of that spiritual light, are loves and wisdoms; not loves and wisdoms from themselves, but from the Lord. That spiritual heat and that spiritual light not only flow into angels and affect them, but also flow into men and affect them just in the degree that they become recipients; and they become recipients according to their love to the Lord, and their love toward the neighbor. This sun itself, or the Divine Love, cannot create any one immediately from itself by its heat and by its light; for in that case he would be Love in its essence, which is the Lord Himself; but it can create from substances and matters so formed as to be able to receive heat itself and light itself — by comparison, as the

sun of the world cannot produce germinations in the earth immediately by heat and light, but from the materials of the ground in which it can be present by heat and light and cause vegetation. In the work on HEAVEN AND HELL, (n. 116–140) it may be seen that the Divine Love of the Lord appears in the spiritual world as the sun, and that spiritual heat and spiritual light from which the angels have love and wisdom, proceed from it.

6. Since then man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only a conception of the first and purest form receptive of life; to which as a nucleus or beginning, are successively added in the womb substances and matters in forms adapted to the reception of life in their order and degree.

THE DIVINE IS NOT IN SPACE.

7. That the Divine, or God, is not in space, although He is omnipresent, and with every man in the world and with every angel in heaven and with every spirit under heaven, cannot be comprehended by a merely natural idea, but may by a spiritual idea. It cannot be comprehended by a natural idea, because in that there is space; for it is formed from such things as are in the world; and in each and all of these things, which are seen with the eyes, there is space. Everything great and small there is of space; everything long, broad, and high is of space; in short every measure, figure, and form is of space. It has therefore been said that by a merely natural idea it cannot be comprehended that the Divine is not in space, when it is said that It is everywhere. A man, nevertheless, may comprehend this by natural thought, if only he admits into it something of spiritual light. Therefore something shall first be said concerning a spiritual idea, and thought from it. A spiritual idea does not derive anything from space, but it derives its all from

state. State is predicated of love, of life, of wisdom, of affections, of the joys from them—in general of good and of truth. A truly spiritual idea of these things has nothing in common with space; it is higher, and looks down upon the ideas of space, as heaven looks down upon the earth. But as angels and spirits see with eyes just as men in the world do, and objects cannot be seen except in space, therefore in the spiritual world where angels and spirits are, spaces appear as on earth. Still they are not spaces, but appearances; for they are not fixed and constant as on earth; they can be lengthened and shortened; they can be changed and varied; and so because they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea. And the spiritual idea of distances of space is the same as of distances of good or distances of truth, which are affinities and similitudes according to their states.

8. From this it may be seen that a man cannot comprehend by a merely natural idea that the Divine is everywhere, and yet not in space; and that angels and spirits comprehend this clearly; consequently that a man also may, if only he admits into his thought something of spiritual light. That a man can comprehend this, is because it is not his body that thinks, but his spirit, thus not his natural, but his spiritual.

9. But many do not comprehend this because they love what is natural, and therefore are not willing to raise the thoughts of their understanding above it into spiritual light; and they who are not willing to do so, cannot help thinking from space, even concerning God; and to think of God from space, is to think from the extense of nature. This must be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood concerning the Divine Life which is Love and Wisdom, which are the subjects here treated of; and therefore little, if anything, concerning the Divine Providence,

Omnipresence, Omniscience, Omnipotence, Infinity, and Eternity, which are to be treated of successively.

10. It has been said that in the spiritual world there appear spaces just as in the natural world; consequently also distances; but that they are appearances according to spiritual affinities which are of love and wisdom, that is, of good and truth. Hence it is that although the Lord is everywhere in the heavens with the angels, He nevertheless appears high above them as the sun. And because the reception of love and wisdom makes affinity with Him, therefore those heavens where the angels by virtue of their reception are in closer affinity with Him, appear nearer to Him than those where they are in more remote. From this also it is, that the heavens, of which there are three, are distinct from each other, and likewise the societies of each heaven; and, further, that the hells under them are remote according to the rejection of love and wisdom. The same is the case with men, in whom and among whom the Lord is present throughout the whole earth—and this solely for the reason, that the Lord is not in space.

GOD IS MAN HIMSELF.

11. In all the heavens there is no other idea of God, than the idea of a man; the reason is that heaven as a whole, and in every part, is in form like a man, and the Divine which is in the angels constitutes heaven; and thought proceeds according to the form of heaven; therefore it is impossible for the angels to think of God otherwise. For the same reason all in the world who are conjoined with heaven, think in a like manner of God when they think interiorly in themselves, that is, in their spirit. Because God is a Man, all angels and all spirits are perfectly men in form. The form of heaven effects this, which in its greatest and in its least things is like itself. That heaven in the whole and in every part is in form as a man, may be

seen in the work on HEAVEN AND HELL (n. 59–87) and that thoughts proceed according to the form of heaven (n. 203, 204). From Genesis i. 26, 27, it is known that men were created after the image and likeness of God. It is also known that God appeared to Abraham and to others as a man. The ancients, both wise and simple, did not think of God otherwise than as a man, and when at length they began to worship many gods, as at Athens and Rome, they worshipped them all as men. These things may be illustrated by the following, from a small treatise already published: "The Gentiles, especially the Africans, who acknowledge and worship one God, the Creator of the universe, entertain concerning God the idea of a Man; they say that no one can have any other idea of God. When they hear that many entertain an idea of God as of something cloudlike in the midst of things, they ask where such persons are; and on being told that they are among Christians, they declare it to be impossible. But it is replied that they have such an idea from this, that God in the Word is called a spirit; and they think of a spirit only as a bit of cloud; not knowing that every spirit and every angel is a man. An examination, nevertheless, was made whether their spiritual idea is like their natural idea, and it was found that it is unlike with those who acknowledge the Lord interiorly as the God of heaven and earth. I heard a certain priest from among Christians say that no one can have an idea of a Divine Human; and I saw him taken about to various Gentile nations, and successively to such as were more and more interior, and from them to their heavens, and at length to the Christian heaven; and everywhere their interior perception concerning God was communicated to him, and he observed that they had no other idea of God than as a Man, which is the same as the idea of a Divine Human."

12. The idea of the common people in the Christian world concerning God is as of a Man, because God in the

Athanasian doctrine of the Trinity is called a Person. But they who are wiser than the common people pronounce God to be invisible. This they do because they cannot comprehend how God, as a Man, could have created heaven and earth, and fill the universe with His presence, and other things which cannot enter the understanding so long as it is not known that the Divine is not in space. They, however, who go to the Lord alone, think of a Divine Human, and thus of God as a Man.

13. How important it is to have a just idea of God may appear from this, that the idea of God is the inmost of thought with all who have any religion, for all things of religion and of worship have respect to God. And as God is universally and particularly in all things of religion and of worship, therefore, unless there be a just idea of God, there cannot be any communication with the heavens. Hence it is that in the spiritual world every nation has its place allotted in accordance with its idea of God as a Man; for in that idea, and in no other, is an idea of the Lord. That the state of a man's life after death is according to the idea of God confirmed in him, is clearly evident from the opposite; namely, that the denial of God makes hell, and, in the Christian world, the denial of the Divinity of the Lord.

ESSE AND EXISTERE IN GOD-MAN ARE DISTINCTLY ONE.

14. Where Esse is, there Existere is; the one cannot be without the other. For by means of Existere, and not apart from it, Esse Is. Reason comprehends this when it thinks whether there can be any Esse which does not Exist; and whether there can be any Existere, except from an Esse. And as the one is possible with the other, and not without the other, it follows that they are one, but distinctly one. They are distinctly one like Love and Wisdom; love also is Esse, and wisdom is Existere; for there is no love except in wisdom, nor any wisdom except from love;

wherefore when love is in wisdom, then it exists. These two are such a one that they may be distinguished indeed in thought but not in act, and because they may be distinguished in thought and not in act, therefore it is said that they are distinctly one. Esse and Existere in God-Man are also distinctly one, like soul and body. There can be no soul without its body, nor body without its soul. The Divine soul of God-Man is what is meant by the Divine Esse, and the Divine Body is what is meant by the Divine Existere. That the soul can exist without the body, and think and be wise, is an error springing from fallacies; for every human soul is in a spiritual body after it has cast off the material coverings which it carried about in the world.

15. That Esse is not Esse unless it Exists, is because it is not before in form, and if it is not in form it has no quality; and what has no quality is not anything. That which Exists from Esse, makes one with Esse because it is from Esse. From this there is a uniting into one; and each is the other's mutually and reciprocally, and each is the all in all things of the other as in itself.

16. From this it is evident that God is Man, and that thereby He is God Existing, not Existing from Himself, but in Himself. He Who exists in Himself, is God, from Whom are all things.

IN GOD-MAN INFINITE THINGS ARE DISTINCTLY ONE.

17. It is known that God is infinite, for He is called the Infinite; but He is called the Infinite because He is infinite. He is not infinite from this alone, that He is Esse and Existere itself in Himself, but because there are infinite things in Him. An Infinite without infinite things in Itself, is infinite only in name. Infinite things in Him cannot be said to be infinitely many, nor infinitely all, on account of the natural idea of many and all; for the natural idea of infinitely many is limited, and of infinitely all, though un-

limited, yet is from limited things in the universe. A man, therefore, because of his natural idea, cannot by sublimation and approximation come into perception of the infinite things in God; but an angel, because he is in a spiritual idea, can by sublimation and approximation transcend the degree of man, and yet he cannot attain to the thing itself.

18. Every one who believes that God is Man, can satisfy himself that there are infinite things in God. And because He is Man, He has a body, and everything belonging to the body; thus He has a face, a breast, an abdomen, loins, feet; for without these He would not be Man. And having these, He has also eyes, ears, nostrils, mouth, tongue; as also the things which are within a man, as a heart and lungs, and their appendages, all of which, taken together, make man to be man. In a created man these parts are many, and in their details of structure they are innumerable; but in God-Man they are infinite, nothing being wanting, and therefore He has infinite perfection. A comparison is made between the Uncreate Man, Who is God, and a created man, because God is Man, and it is said by Him that the man of this world was created after His image and into His likeness (Gen. i. 26, 27).

19. That there are infinite things in God, is still more evident to the angels from the heavens in which they are. The universal heaven, consisting of myriads of myriads of angels, in its universal form is as a man. Likewise each society of heaven, large or small; thus also an angel is a man, for an angel is a heaven in the least form. That this is so may be seen in the work on HEAVEN AND HELL (n. 51–87). Heaven is in such a form as a whole, in its parts, and in individuals, from the Divine which the angels receive; for in the degree that an angel receives from the Divine, he is perfectly man in form. From this it is that the angels are said to be in God, and God in them; also, that God is their all. How many things there are in heaven cannot be

told; and because the Divine makes heaven, and consequently these ineffably many things are from the Divine, it is clearly evident that there are infinite things in Man Himself, Who is God.

20. The same may be inferred from the created universe, when this is regarded from uses and their correspondences: but before this can be understood, some illustrations must be given.

21. Because there are infinite things in God-Man which appear in heaven, in an angel, and in man, as in a mirror; and because God-Man is not in space (as was shown above in n. 7–10) it may to some extent be seen and comprehended, how God can be Omnipresent, Omniscient, and Omniprovident; and how, as Man, He could create all things, and as Man can hold the things created by Himself in their order to eternity.

22. That infinite things are distinctly one in God-Man, may also be seen as in a mirror from man. In man there are many and innumerable things, as said above; but still man feels them as a one. By sensation he does not know anything of his brains, of his heart and lungs, of his liver, spleen, and pancreas; nor of the innumerable things in his eyes, ears, tongue, stomach, generative organs, and the rest; and because he has no knowledge of these things from sense, he is to himself as a one. The reason is that all these things are in such a form, that not one of them can be wanting; for it is a form recipient of life from God-Man (as was shown above, n. 4–6). From the order and connection of all things in such a form, there is a feeling, and thence an idea, as if they were not many and innumerable, but were one. From this it may be concluded that the many and innumerable things which in man constitute as it were a one, in Man Himself Who is God, are distinctly, yea, most distinctly, one.

THERE IS ONE GOD-MAN FROM WHOM ALL THINGS ARE.

23. All things of human reason unite, and as it were centre in this, that there is one God, the Creator of the universe; wherefore a man, who has reason, from his general understanding, does not and cannot think otherwise. Tell any man of sound reason that there are two Creators of the universe, and you will be sensible of his repugnance, and this, perhaps, from the mere sound of the words in the ear; from which it appears that all things of human reason unite and centre in this, that God is one. There are two reasons for this. The first is, that the very faculty of thinking rationally, viewed in itself, is not man's but is God's in him; upon it depends human reason in general, and this general rationality causes him to see this as of himself. The second reason is, that man by that faculty either is in the light of heaven, or derives the generals of his thought from thence, and it is a universal of the light of heaven that God is one. It is otherwise if man by that faculty has perverted the lower parts of his understanding; he indeed possesses that faculty, but by the distortion of these lower parts he turns it in another direction. Hence his reason becomes unsound.

24. Every one, even if unconsciously, thinks of a body of men as of one man. He therefore understands at once when it is said that the king is the head and the subjects are the body; also that this or that person has such a place in the general body, that is, in the kingdom. It is the same with the general spiritual body as with the civil. The spiritual body is the Church; its head is God-Man; and from this it is plain how the Church thus viewed as a man would appear if instead of one God, the Creator and Sustainer of the universe, many were thought of. It would appear as one body with many heads; thus not as a man, but as a monster. Should it be said that these heads had

one essence, and that thus together they make one head, no other idea could result than, either that the one head had several faces, or that the several heads had one face; and so the Church thus viewed would appear deformed. But in truth the one God is the head, and the Church is the body, which acts under the command of the head, and not from itself; as is also the case in man. Hence also it is that there is only one king in a kingdom; for many kings would rend it asunder, but one can hold it together.

25. It would be the same with the Church scattered throughout the whole globe, which is called a communion because it is as one body under one head. It is known that the head rules the body under it at pleasure; for the understanding and the will reside in the head, and from the understanding and the will the body is governed — so much so that the body is only obedience. The body cannot do anything except from the understanding and the will in the head; neither can the man of the Church except from God. It appears as if the body acted of itself — for instance, as if the hands and feet in acting moved of themselves, and the mouth and tongue in speaking; when yet they do nothing whatever of themselves, but from the affection of the will, and the thought of the understanding thence, in the head. Consider now if one body had many heads, and each head were free to act from its own understanding and its own will, whether the body could subsist. Unanimity, as of one head, is not possible among them. As in the Church, so in the heavens which consist of myriads of myriads of angels — unless they all and each looked to one God, they would fall away from one another and heaven would be dissolved. Wherefore, if an angel of heaven only thinks of many gods, he is at once separated; for he is cast out into the uttermost boundary of the heavens, and falls down.

26. As the whole heaven and all things of heaven have relation to one God, therefore angelic speech is such that

by a certain harmony flowing from the harmony of heaven it terminates in unity; a sign that it is impossible for them to think otherwise than of one God; for the speech is from the thought.

27. Who that has sound reason can help perceiving that the Divine is not divisible? and, also that a plurality of Infinites, Uncreates, Omnipotents, and Gods, is not possible. If one devoid of reason should say that a plurality of Infinites, Uncreates, Omnipotents, and Gods is possible, provided they have one and the same essence, and that by this means we have one Infinite, Uncreate, Omnipotent, and God — is not one and the same essence, one and the same thing? and one and the same thing is not possible in many. If it should be said that one is from the other, then he who is from the other is not God in Himself; and yet God in Himself is God from Whom are all things (see above, n. 16).

THE DIVINE ESSENCE ITSELF IS LOVE AND WISDOM.

28. If you gather together all things that you are acquainted with, and consider them attentively, and if in some elevation of spirit you search for the universal of them all, you cannot conclude otherwise than that it is Love and Wisdom. For these two are the essentials of all things of man's life; everything civil, moral, or spiritual belonging to it depends upon these two, and without them is not anything. It is the same with all things of the life of the composite man, which is, as said above, society in a larger or smaller form, a kingdom or empire, the Church, and also the angelic heaven. Take away love and wisdom from these, and think whether they are anything, and you will find that without love and wisdom as their source they are nothing.

29. No one can deny that in God is Love, together with Wisdom, in their very essence; for He loves all from Love in Himself, and He leads all from Wisdom in Himself. The created universe also, regarded from order, is so full

of wisdom from love, that you would say that all things collectively are that wisdom itself; for indefinite things are in such order, successively and simultaneously, that taken together they form a one. It is from this, and this alone, that they can be held together and preserved forever.

30. It is because the Divine Essence itself is Love and Wisdom, that man has two faculties of life, from one of which he has understanding, and from the other he has will. The faculty from which he has understanding derives all it has from the influx of wisdom from God, and the faculty from which he has will derives all it has from the influx of love from God. That a man is not justly wise, and does not love justly, does not take away the faculties, but only shuts them up; and so long as it shuts them up, the understanding indeed is called understanding, and the will is called will, yet essentially they are not so. If, therefore, these faculties were taken away, all that is human would perish — which is to think, and to speak from thought, and to will, and to act from will. From this it is plain that the Divine in man resides in these two faculties, which are the faculty of being wise, and the faculty of loving; that is, in the ability. That there is in man the ability [to be wise and] to love although he is not wise and does not love as he might, has been made known to me by much experience, as will be abundantly shown elsewhere.

31. It is because the Divine Essence itself is Love and Wisdom, that all things in the universe have relation to good and to truth; for all that proceeds from love is called good, and all that proceeds from wisdom is called truth. But of this more hereafter.

32. It is because the Divine Essence itself is Love and Wisdom, that the universe and all things in it, living as well as not living, subsist from heat and light; for heat corresponds to love, and light corresponds to wisdom. And therefore spiritual heat is love, and spiritual light is wisdom. But of this also more hereafter.

33. From the Divine Love and from the Divine Wisdom, which constitute the very Essence which is God, arise all affections and thoughts in man; affections from the Divine Love, and thoughts from the Divine Wisdom; and each and all of the things in man are nothing but affection and thought; these two are as it were the fountains of all things of his life. All the enjoyments and pleasantnesses of his life are from them — the enjoyments from the affection of his love, and the pleasantnesses from the thought therefrom. Now, since man is created to be a recipient, and is a recipient so far as he loves God, and from love to God is wise — that is, so far as he is affected by those things which are from God, and thinks from that affection — it follows that the Divine Essence, which creates, is Divine Love and Divine Wisdom.

THE DIVINE LOVE IS OF THE DIVINE WISDOM, AND THE DIVINE WISDOM IS OF THE DIVINE LOVE.

34. That the Divine Esse and the Divine Existere in God-Man are distinctly one, may be seen above (n. 14–16). And because the Divine Esse is Divine Love, and the Divine Existere is Divine Wisdom, therefore these in like manner are distinctly one. They are said to be distinctly one, because love and wisdom are two distinct things, yet so united that love is of wisdom, and wisdom of love; for love IS in wisdom, and wisdom EXISTS in love. And as wisdom derives its Existere from love (as has been stated above, n. 15), therefore Divine Wisdom also is Esse; from which it follows that Love and Wisdom taken together are the Divine Esse, but taken distinctly Love is called the Divine Esse, and Wisdom the Divine Existere. Such is the angelic idea of the Divine Love and the Divine Wisdom.

35. Since there is such a union of love and wisdom, and of wisdom and love in God-Man, the Divine Essence is

one. For the Divine Essence is Divine Love, because this is of the Divine Wisdom, and it is Divine Wisdom, because this is of the Divine Love. And since there is such a union of these, therefore also the Divine Life is one. Life is the Divine Essence. Divine Love and Divine Wisdom are one, because the union is reciprocal, and reciprocal union makes a one. Of reciprocal union, however, more will be said elsewhere.

36. In every Divine work also there is a union of love and wisdom; from this is its perpetuity, yea, eternity. If there be more of Divine Love than of Divine Wisdom, or more of Divine Wisdom than of Divine Love, in any created work, it will not subsist, except so far as they are in it equally; whatever is in excess passes away.

37. The Divine Providence in the reformation, regeneration, and salvation of men partakes equally of the Divine Love and the Divine Wisdom. From more of Divine Love than of Divine Wisdom, or from more of Divine Wisdom than of Divine Love, man cannot be reformed, regenerated, and saved. The Divine Love wills to save all, but it cannot save except by the Divine Wisdom; and to the Divine Wisdom belong all the laws by which salvation is effected; and Love cannot transcend these laws, since the Divine Love and the Divine Wisdom are one, and act in unity.

38. The Divine Love and the Divine Wisdom are understood in the Word by justice and judgment, the Divine Love by justice, and the Divine Wisdom by judgment; wherefore in the Word justice and judgment are predicated of God. As in David: *Justice and judgment are the support of Thy throne* (Ps. lxxxix. 14); *Jehovah shall bring forth justice as the light, and judgment as the noonday* (Ps. xxxvii. 6). In Hosea: *I will betroth thee unto Me for ever in justice, and in judgment* (ii. 19). In Jeremiah: *I will raise unto David a just Branch, and he shall reign as king, and shall do judgment and justice in the earth* (xxiii. 5). In Isaiah: *He shall sit upon the throne of David, and upon*

his kingdom, to establish it in judgment and in justice (ix. 7); *Jehovah shall be exalted, because He hath filled Zion* with judgment and with justice* (xxxiii. 5). In David: *When I shall have learned the judgments of Thy justice. . . . Seven times a day do I praise Thee, because of the judgments of Thy justice* (cxix. 7, 164). The same is understood by life and light in John: *In Him was life, and the life was the light of men* (i. 4). By life here is meant the Divine Love of the Lord, and by light His Divine Wisdom. The same also is meant by life and spirit in John: Jesus said, *The words which I speak unto you are spirit, and are life* (vi. 63).

39. In man love and wisdom appear as two separate things, but still in themselves they are distinctly one, since in man the wisdom is such as the love is, and the love is such as the wisdom is. The wisdom which does not make one with its love, appears as if it were wisdom, and yet it is not; and the love which does not make one with its wisdom, appears as if it were wisdom's love, although it is not; for each must derive its essence and its life from the other reciprocally. Love and wisdom appear as two separate things in man, because in him the faculty of understanding may be elevated into the light of heaven, but not the faculty of loving, except so far as the man does as he understands. Whatever, therefore, of the apparent wisdom does not make one with the love of wisdom, falls back into the love which does make one with it; and this may be a love not of wisdom, or even a love of insanity. Thus a man may know from wisdom that he ought to do this or that, and yet he does not do it, because he does not love it. But so far as from love he does what is of wisdom, he is an image of God.

* The Latin has *terram*.

THE DIVINE LOVE AND DIVINE WISDOM IS SUBSTANCE AND IT IS FORM.

40. The idea of men in general about love and wisdom is as of something volatile and flowing in pure air or ether; or as of an exhalation from something of the kind; and scarcely any one thinks that they are really and actually substance and form. Those who see that they are substance and form still perceive the love and the wisdom outside the subject as flowing forth from it; and that which they perceive outside the subject as flowing forth from it, although volatile and flowing, they still call substance and form; not knowing that love and wisdom are the subject itself, and that what they perceive outside of it as volatile and flowing is merely the appearance of the state of the subject in itself. There are many reasons why this has not hitherto been seen. One is, that appearances are the first things from which the human mind forms its understanding, and it cannot dispel them except by a searching out of the cause; and if the cause lies deep, the mind cannot search it out unless it keeps the understanding for a long time in spiritual light; and it cannot keep it long in that light on account of the natural light which continually draws it back. Nevertheless the truth is, that love and wisdom are the real and actual substance and form which constitute the subject itself.

41. But because this is contrary to appearance, it may seem not to merit belief unless it be demonstrated; and as it cannot be demonstrated except by such things as man can perceive by the senses of his body, it shall be demonstrated by these. Man has five external senses which are called touch, taste, smell, hearing, and sight. The subject of touch is the skin with which a man is encompassed; the very substance and form of the skin cause it to feel the things applied to it. The sense of touch is not in the things

applied, but in the substance and form of the skin, which are the subject; the sense is merely an affection of this from the things applied. It is the same with taste: this sense is only an affection of the substance and form of the tongue; the tongue is the subject. It is the same with smell: it is known that odor affects the nostrils, and that it is in the nostrils, and that it is an affection of them by odoriferous particles touching them. It is the same with hearing: it appears as if the hearing were in the place where the sound begins, but the hearing is in the ear, and is an affection of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with sight: when a man sees objects at a distance, it appears as if the sight were there; and yet it is in the eye which is the subject, and is in like manner an affection of it. Distance is only from the judgment concluding concerning space from intermediate objects or from the diminution and consequent obscuration of the object, an image of which is produced within in the eye according to the angle of incidence. From this it is plain that sight does not go out from the eye to the object, but that the image of the object enters the eye and affects its substance and form. For it is the same with sight as it is with hearing; hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it. It is evident from these things that the affection of the substance and form which causes sense, is not anything separate from the subject, but only causes a change in it, the subject remaining the subject then as before, and afterward. It follows that sight, hearing, smell, taste, and touch, are not any volatile thing flowing from their organs, but that they are the organs regarded in their substance and form; and when they are affected there is sense.

42. It is the same with love and wisdom, with the difference only, that the substances and forms which are love and wisdom are not visible to the eyes like the organs of

the external senses. And yet no one can deny that those things of wisdom and love which are called thoughts, perceptions, and affections, are substances, and forms, and that they are not volatile entities flowing from nothing, or abstracted from real and actual substance and form, which are subjects. For in the brain there are innumerable substances and forms in which resides all interior sense which has relation to the understanding and the will. That all the affections, perceptions, and thoughts there are not exhalations from these substances, but that they are really and actually subjects which emit nothing from themelves, but merely undergo changes according to the influences which affect them, may be manifest from what has been said above concerning the external senses. Concerning the influences which affect them more will be said below.

43. From all this it may now first be seen that the Divine Love and the Divine Wisdom in themselves are Substance and Form; for they are very Esse and Existere; and unless they were such Esse and Existere as they are substance and form, they would be only an imaginary entity, which in itself is nothing.

THE DIVINE LOVE AND THE DIVINE WISDOM ARE SUBSTANCE AND FORM IN ITSELF, THUS THE VERY AND THE ONLY REALITY.

44. That the Divine Love and the Divine Wisdom is Substance and Form has been confirmed just above; and that the Divine Esse and Existere is Esse and Existere in itself, has also been said above. It cannot be said that it is Esse and Existere from itself, because this involves a beginning, and also a derivation from something within it which must be Esse and Existere in itself. But very Esse and Existere in itself is from eternity. Very Esse and Existere in itself is also uncreated, and everything created must needs be from an Uncreate; and that which is created

is also finite, and the finite cannot exist but from the Infinite.

45. He who by some thought can grasp and comprehend Esse and Existere in itself, will clearly see and comprehend that it is the Very and the Only Reality. That is called the Very Reality which alone IS; and the Only, from which every other thing is. Now because this Very and Only Reality is Substance and Form, it follows that it is the very and only Substance and Form. Because this very Substance and Form is Divine Love and Divine Wisdom, it follows that it is the very and only Love, and the very and only Wisdom; consequently, that it is the very and only Essence, as well as the very and only Life; for Love and Wisdom is Life.

46. From these things it may be seen how sensually — that is, from the senses of the body and their darkness in spiritual things — they think who say that nature is from herself. They think from the eye and cannot think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye. They cannot think at all concerning Esse and Existere in itself, and that this is Eternal, Uncreate, and Infinite; neither can they think at all concerning life, except as a volatile thing going away into nothing; nor can they think differently of Love and Wisdom, and not at all that all things of nature are from them. Neither can it be seen that all things of nature are from them, unless nature be regarded from Uses in their series and in their order; and not at all if from some of its forms which are objects of sight alone. For uses are from life alone, and their series and order from wisdom and love; but forms are the containants of uses. If, therefore, forms alone are regarded, not anything of life can be seen in nature, still less anything of love and wisdom, consequently not anything of God.

THE DIVINE LOVE AND THE DIVINE WISDOM CANNOT BUT BE AND EXIST IN OTHERS CREATED FROM ITSELF.

47. To love self is not the nature of love, but to love others, and to be conjoined with them by love. It is the nature of love also to be loved by others, for thus conjunction is effected. The essence of all love consists in conjunction, so also does its life, which is called enjoyment, pleasantness, delight, sweetness, blessedness, happiness, and felicity. Love consists in this, that one's own may be another's; and to feel his joy as joy in one's self, is to love; but to feel one's own joy in another, and not his joy in one's self, is not to love; for this is to love self, but the other is to love the neighbor. These two kinds of love are diametrically opposite to each other. Both indeed conjoin, and it does not appear that to love one's own, that is, one's self in another, disjoins, when yet it so disjoins, that in the degree in which any one has loved another thus he afterward hates him. For that conjunction is successively dissolved of itself, and then the love becomes hatred in a like degree.

48. Who that is capable of any insight into the essence of love cannot see this? For what is it to love self alone, and not another out of one's self, by whom he may be loved in turn? This is separation rather than conjunction. The conjunction of love is from reciprocation; and there is no reciprocation in one's self alone. If there is supposed to be, it is from an imagined reciprocation in others. From these things it is evident that the Divine Love must needs be and exist in others whom It may love, and by whom It may be loved. For since it is so in all love, it must be most of all, that is, infinitely, in Love Itself.

49. With respect to God: to love and to be loved in turn is not possible in relation to others in whom there is anything of infinity, or anything of the essence and life of

love in itself, or anything of the Divine. For if there were in them anything of infinity, or of the essence and life of love in itself, that is, anything of the Divine, God would not be loved by others, but He would love Himself. For the Infinite, or Divine, is one only. If this were in others, it would be the Divine Itself, and He would be the love of self, of which not the least is possible in God; for this is altogether opposite to the Divine Essence. Wherefore love must be toward others in whom there is nothing of the Divine in itself; that it is toward beings created from the Divine will be seen below. But that it may exist, there must be Infinite Wisdom, which shall make one with Infinite Love; that is, there must be the Divine Love of the Divine Wisdom, and the Divine Wisdom of the Divine Love (concerning which see above, n. 34–39).

50. Upon a perception and knowledge of this mystery depends a perception and knowledge of all things of existence, or creation, and also of all things of subsistence, or preservation, by God; that is of all the works of God in the created universe — which are to be treated of in what follows.

51. But do not, I entreat you, confound your ideas with time and with space, for as far as time and space are in your ideas when you read what follows, you will not understand it; for the Divine is not in time and space. This will be clearly seen in the continuation of this work, particularly in what is said of eternity, infinity, and omnipresence.

ALL THINGS IN THE UNIVERSE HAVE BEEN CREATED FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN.

52. The universe in the greatest and least things, and in the first and the last, is so full of Divine love and Divine wisdom that it may be said to be Divine love and Divine wisdom in an image. That this is so, is clearly evident from the correspondence of all things of the universe with

all things of man. All things and each which exist in the created universe, have such a correspondence with all and each in man, that it may be said that man also is a kind of universe. There is a correspondence of his affections, and the thoughts thence, with all things of the animal kingdom; of his will, and the understanding thence, with all things of the vegetable kingdom; and of his ultimate life, with all things of the mineral kingdom. That there is such a correspondence does not appear to any one in the natural world, but to every one who attends to it in the spiritual world. In that world there are all things which exist in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, of affections from the will and thoughts from the understanding, as well as of the ultimates of life, of those who are there; and all these are seen around them in an appearance like that of the created universe, with the difference, that it is a smaller form. From this it is clearly manifest to the angels, that the created universe is an image representative of God-Man, and that it is His love and wisdom which in the universe are presented in an image. Not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is substance and form in itself, or life in itself, or love and wisdom in itself; and neither is man a man in himself; but all is from God, Who is Man, Wisdom and Love, and Form and Substance in itself. That which IS in itself, is uncreate and infinite; but that which is from Him, because it has nothing about it which in itself IS, is created and finite, and this presents an image of Him from Whom it is and exists.

53. Of things created and finite may be predicated esse and existere, also substance and form, as also life, and even love and wisdom, but all these are created and finite. The reason that such things can be predicated of them is not that anything Divine belongs to them, but that they are in the Divine, and the Divine is in them. For all created

things in themselves are inanimate and dead, but they are animated and made alive by this, that the Divine is in them, and they are in the Divine.

54. The Divine is not differently in one subject than in another, but one created subject is different from another, for no two things can be the same, and therefore each is a different containant. On this account the Divine as represented in them appears various. Its presence in the opposites will be spoken of in what follows.

ALL THINGS IN THE CREATED UNIVERSE ARE RECIPIENTS OF THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN.

55. It is known that the things of the universe one and all were created by God; hence the universe with all and each of the things in it is called in the Word the work of the hands of Jehovah. It is said that the world with all that is in it was created out of nothing, and concerning that nothing an idea is entertained as of absolutely nothing. When yet from absolutely nothing, nothing is made, or can be made. This is an evident truth. The universe, therefore, which is an image of God, and therefore full of God, could be created only in God from God; for God is Esse itself, and that which is, must be from Esse. To create that which is, from nothing, which is not, is an utter contradiction. Nevertheless, that which is created in God from God is not continuous from Him; for God is Esse in Itself, and in created things there is not any Esse in itself. If in created things there were any Esse in itself, this would be continuous from God, and that which is continuous from God is God. The angelic idea on the subject is like this, that what is created in God from God, is like that in man which he had taken from his life, but from which life is withdrawn; which is such that it agrees with his life, but still is not his life. The angels confirm this by many things which exist in their heaven, where they say they are in God,

and God is in them, and yet they have nothing of God, which is God, in their esse. Many things by which they confirm this will be adduced in what follows; here it is only mentioned for information.

56. Every created thing is of such a nature from this origin that it is a recipient of God, not by continuity, but by contiguity. By the latter and not the former it has its capacity for conjunction. For it is adapted to conjunction because it has been created in God from God; and because it has been thus created, it is analogous [or correspondent], and by this conjunction it is like an image of God in a mirror.

57. From this it is that the angels are not angels from themselves, but they are angels through this conjunction with God-Man; and this conjunction is according to the reception of the Divine Good and the Divine Truth, which are God, and appear to proceed from Him, although they are in Him. Reception however is according to the application of the laws of order, which are Divine truths, to themselves, from the liberty to think and to will according to reason, which they have from the Lord as their own. By this they have a reception of Divine Good and of Divine Truth as of themselves, and through this there is reciprocation of love; for, as said above, love is not possible unless it be reciprocal. It is the same with men on earth. From what has been said it may now first be seen, that all things of the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man.

58. It cannot yet be clearly explained that the other things in the universe which are not like angels, nor like men, are likewise recipients of the Divine Love and of the Divine Wisdom of God-Man — as the things which are below men in the animal kingdom, and which are below these in the vegetable kingdom, and below these again in the mineral kingdom; for much must first be said concerning degrees of life, and degrees in the recipients of life. Conjunction

with these things is according to their uses ; for all good uses have no other origin than a similar conjunction with God, which yet is dissimilar according to degrees. This conjunction in its descent becomes successively such that there is in them nothing of freedom because nothing of reason, and hence nothing of the appearance of life ; but still they are recipients. Because they are recipients, they are also reagents ; for it is through their reacting that they are containants. Conjunction with uses which are not good, will be spoken of after the origin of evil has been shown.

59. From these things it is manifest that the Divine is in all and each of the things of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as is said in the Word ; that is, the work of the Divine Love and the Divine Wisdom, for these are meant by the hands of Jehovah. And although the Divine is in all things and each of the created universe, still there is nothing of the Divine in itself in their esse ; for the created universe is not God, but from God ; and because it is from God, His image is in it, as a man's image in a mirror, in which indeed the man appears, but still there is nothing of the man in it.

60. I heard a number conversing around me in the spiritual world, saying that they were quite willing to acknowledge that the Divine is in all and each of the things of the universe, because they see in them the wonderful works of God, and more wonderful, the more interiorly they are examined. But still, when they heard that the Divine is actually in all things and each of the created universe, they were indignant — a sign that although they said so, they did not believe it. They were therefore asked whether they could not see this, if only from the wonderful faculty in every seed, of producing its own plant in such an order, even to the new seeds, and because in every seed there is an idea of what is infinite and eternal ; for there is an effort in them to multiply and fructify to infinity, and to eternity. Also

from every animal, even the smallest — in that there are in it organs of sense; brains, hearts, lungs, and other viscera; with arteries, veins, fibres, muscles, and motions from them — not to speak of the marvellous things in their instinct, about which whole volumes have been written. All these wonderful things are from God, but the forms with which they are clothed are from the materials of the earth. From these are plants, and in their order, men; wherefore it is said of man, that he was created from the ground, and that he is dust of the earth, and that the breath of lives was breathed into him (Gen. ii. 7). From this it is plain that the Divine is not man's, but is adjoined to him.

ALL CREATED THINGS IN A CERTAIN IMAGE HAVE RELATION TO MAN.

61. This may appear from all and each of the things of the animal kingdom, from all and each of the things of the vegetable kingdom, and from all and each of the things of the mineral kingdom. *The relation to man in all and each of the things of the animal kingdom* is plain from these things — that animals of every kind have members by which they move, organs by which they feel, and viscera by which they make these organs act; which things they have in common with man. They have also appetites and affections similar to the natural appetites and affections in man; and they are born with powers of knowing corresponding to their affections, in some of which there appears something spiritual, as it were — which is more or less apparent among the beasts of the earth, the birds of the air, among bees, silk-worms, ants, etc. Hence it is that merely natural men regard the living things of this kingdom as like themselves, except in speech. *The relation to man from all and each of the things of the vegetable kingdom* is plain from these things — that they exist from a seed, and from it progress successively into their several stages; that they have some-

thing like marriage and after it prolification; that their plant soul is use, of which they are forms — besides many other things related to man, which have been described by various authors. *The relation to man by all and each of the things of the mineral kingdom* appears only in the effort to produce forms which have this relation — which forms are, as has been said, all and each of the things of the vegetable kingdom — and thus to perform uses. For as soon as a seed falls into the bosom of the earth, the earth cherishes it, and from every side gives from itself supplies, that it may germinate, and present itself in a form representative of man. That such an effort also exists in its dry parts, is plain from the corals at the bottom of the sea, and from the flowers in mines, which grow there from minerals and also from metals. The effort toward vegetating, and thus toward performing uses, is the ultimate from the Divine in created things.

62. As there is an effort of the minerals of the earth to vegetate, so there is an effort of the plants to become living — from which are insects of various kinds corresponding to their odoriferous exhalations. That this is not from the heat of the sun of the world, but through that heat from life according to the recipients, will be seen in what follows.

63. That there is a relation of all things of the created universe to man, may indeed be known from what has been presented, but it can only be seen obscurely; but in the spiritual world it is seen clearly. There also are all things of the three kingdoms, and in the midst of them is the angel; he sees them around him, and also knows that they are representatives of himself. Nay, when the inmost of his understanding is opened, he recognizes himself, and sees his image in them, scarcely otherwise than as in a mirror.

64. From these things and many others that accord with them which there is not room to present here, it may be known for certain that God is a Man, and that the created

universe is His image; for the general relation of all things is to Him, as the particular relation is to man.

THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM ULTIMATES TO MAN, AND THROUGH MAN TO GOD THE CREATOR, FROM WHOM THEY ARE.

65. ULTIMATES, as has been said above, are all and each of the things of the mineral kingdom, which are materials of various kinds, of stony, saline, oily, mineral, or metallic substance, covered over with earth consisting of vegetable and animal matter broken up into the finest dust. In these lie concealed the end and also the beginning of all the uses which are from life. The end of all uses is the effort to produce those uses, and the beginning is the force acting from that effort. These are of the mineral kingdom. MEDIATES are all and each of the things of the vegetable kingdom, which are grasses and herbs of every kind, plants and shrubs of every kind, and trees of every kind. The uses of these are for all and each of the things of the animal kingdom, both the imperfect and the perfect. These they nourish, delight, and vivify; they nourish their bodies with their substance, they delight the senses with their savor, odor, and beauty, and they vivify the affections. The effort toward these things is also in them from life. PRIMARIES are all and each of the things of the animal kingdom. The lowest in this kingdom are called worms and insects, the middle, birds and beasts, and the highest, men; for in every kingdom there are lowest, middle, and highest things — the lowest for the use of the middle, and the middle for the use of the highest. Thus the uses of all created things ascend in order from ultimates to man, who is the first in order.

66. There are three degrees of ascent in the natural world, and there are three degrees of ascent in the spiritual world. All animals are recipients of life; the more perfect

animals are recipients of the life of the three degrees of the natural world, the less perfect are recipients of the life of two degrees of that world, and the imperfect are recipients of one of its degrees. But man alone is a recipient of the life, not only of the three degrees of the natural world but also of the three degrees of the spiritual world. Man therefore can be elevated above nature, unlike any animal; he can think analytically and rationally of civil and moral things which are within nature, and he can also think of spiritual and celestial things which are above nature; yea, he can be elevated into wisdom even so as to see God. But these six degrees, by which the uses of all created things ascend in their order up to God the Creator, will be treated of in their proper place. From this summary it may be seen that there is an ascent of all things which are created, to the First, Who alone is Life; and that the uses of all things are the very recipients of life, and from them the forms of uses are recipients.

67. It shall also be stated briefly how man ascends, that is to say is elevated, from the lowest degree to the first. He is born into the lowest degree of the natural world; he is then elevated by knowledges into the second degree; and according as he perfects his understanding by knowledges, he is elevated into the third degree, and then becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees, and do not appear before he puts off his earthly body. When he puts this off, the first spiritual degree is opened to him, afterward the second, and finally the third — but only in those who become angels of the third heaven; these are they who see God. Those become angels of the second and of the lowest heaven in whom the second and the lowest degree can be opened. Each spiritual degree is opened in a man according to his reception of the Divine Love and the Divine Wisdom from the Lord. Those who receive something come into the first or lowest spiritual degree;

those who receive more into the second or middle spiritual degree; and those who receive much into the third or highest degree. But those who receive nothing remain in the natural degrees, and from the spiritual degrees derive only the ability to think and thence to speak, and to will and thence to act, but not intelligently.

68. Concerning the elevation of the interiors of man, which are of his mind, this also is to be known. In everything created by God there is reaction. In life alone there is action, and the reaction is excited by the action of life. This reaction appears as if it belonged to what is created, from the fact that it exists when this is acted upon. Thus in man it appears as if the reaction were his, because he has no other feeling than that life is his, when yet man is only a recipient of life. From this cause it is that man from his hereditary evil reacts against God. But according as he believes that all his life is from God, and that all the good of life is from the action of God, and all the evil of life from the reaction of man, his reaction is of the action, and man acts with God as of himself. The equilibrium of all things is from action and at the same time reaction, and everything must be in equilibrium. These things are said that man may not believe that he himself ascends to God of himself, but of the Lord.

THE DIVINE FILLS ALL SPACES OF THE UNIVERSE WITHOUT SPACE.

69. There are two things proper to nature, SPACE and TIME. From these man in the natural world forms the ideas of his thought, and thence his understanding. If he remains in these ideas, and does not elevate his mind above them, he can never perceive anything spiritual and Divine; for he involves the spiritual and Divine in ideas which come from space and time; and so far as he does this, the light of his understanding becomes merely natural. To think

from this light in reasoning about spiritual and Divine things, is like thinking from the thick darkness of night concerning those things which appear only in the light of day. From this comes naturalism. But he who knows how to elevate his mind above the ideas of thought which come from space and time, passes from thick darkness into light, and understands spiritual and Divine things, and at length sees those things which are in them and from them; and then from that light he dispels the thick darkness of the natural lumen, and relegates its fallacies from the middle to the sides. Every man who has understanding is able to think above these things that are proper to nature, and also actually does so think; and then he affirms and sees that the Divine, because It is omnipresent, is not in space; and he is also able to affirm and to see those things which have been presented above. But if he denies the Divine Omnipresence, and ascribes all things to nature, then he does not wish to be elevated, even though he can be.

70. All who die and become angels put off those two things proper to nature, which, as said above, are space and time; for they enter then into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to the objects in the natural world, but correspondent to their thoughts. The objects of their thought which, as was said, are truths, derive nothing at all from space and time; and though the objects of their sight appear as in space and in time, still they do not think from them. The reason is that spaces and times there are not rigid as in the natural world, but changeable according to the states of their life. Hence in the ideas of their thought there are instead states of life — instead of spaces such things as have relation to states of love, and instead of times such things as have relation to states of wisdom. From this it is that spiritual thought, and thence also spiritual speech, differ so much from natural thought and speech, that they have nothing in common except as to the interiors of things, all of which

are spiritual — concerning which difference more will be said elsewhere. Now, since the thoughts of the angels derive nothing from space and time, but every thing from states of life, it is plain that angels do not comprehend when it is said that the Divine fills spaces — for they do not know what spaces are — but that they clearly comprehend when, without the idea of any space, it is said that the Divine fills all things.

71. That it may be plain that the merely natural man thinks of spiritual and Divine things from space, and the spiritual man without space, let this serve as an illustration. The merely natural man thinks through ideas which he has got from the objects of sight, in all of which there is figure partaking of length, breadth, and height, and form terminated by these, either angular or circular. These notions are manifestly in the ideas of his thought concerning the things visible on earth, and they are also in the ideas of his thought concerning things not visible, as civil and moral things. Here, indeed, he does not see them, but still they are there, by continuity. It is otherwise with a spiritual man, especially with an angel of heaven. His thought has nothing in common with figure and form partaking at all of the length, breadth, and height of space, but is derived from the state of the thing from the state of life. Hence instead of length of space he thinks of the good of a thing from the good of life; instead of breadth of space, of the truth of a thing from the truth of life; and instead of height, of the degrees of these. Thus he thinks from the correspondence which there is between spiritual and natural things; from which correspondence it is that length in the Word signifies the good of a thing, breadth the truth of a thing, and height the degrees of these. From this it is plain that an angel of heaven, when he thinks of the Divine Omnipresence, can by no means think otherwise than that the Divine fills all things without space. What an angel thinks, is the truth, because the light which illumines his understanding is the Divine Wisdom.

72. This thought concerning God is fundamental; for without it what will be said concerning the creation of the universe by God-Man, concerning His Providence, Omnipotence, Omnipresence, and Omniscience, can indeed be understood, but still not retained; since the merely natural man, while he understands these things, still relapses into his life's love, which is that of his will; and this love dissipates these things, and sinks the thought in space, in which is his light which he calls rational — not knowing that so far as he denies these things, he is irrational. That it is so may be confirmed by the idea concerning this truth, that God is a Man. Read, I pray you, with attention what has been said above (in n. 11–13, and what follows) and then you will understand that this is so. But let your thought down into the natural light which comes from space, and then will you not regard these things as paradoxes? and if you let it down far, will you not reject them? This is why it is said that the Divine fills all the spaces of the universe, and why it is not said that God-Man fills them. For if this were said, the merely natural light would not assent; but to the statement that the Divine fills them, it assents, because this agrees with the formula of speech of the theologians, that God is omnipresent, and hears and knows all things. More on this subject may be seen above (n. 7–10).

THE DIVINE IS IN ALL TIME WITHOUT TIME.

73. As the Divine is in all space without space, so It is in all time without time. For nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space in nature is measurable, and so is time. Time is measured by days, weeks, months, years, and centuries; and days, by hours; weeks and months, by days; years, by the four seasons; and centuries, by years. Nature derives this measurement from the

apparent daily and annual motions of the sun of the world. But it is otherwise in the spiritual world. There the progressions of life likewise appear in time; for there they live with one another, as men in the world live with one another, which is not possible without an appearance of time. But time there is not marked off into stated periods as in the world; for their sun is always in its east, never moved away, since it is the Divine Love of the Lord which appears to them as a sun. Therefore they have no days, weeks, months, years, centuries, but instead of these there are states of life — by which a distinction is made, which cannot be called a distinction into times, but into states. The angels therefore do not know what time is, and when it is mentioned they perceive state instead; and when state determines time, time is only an appearance. For happiness of state causes time to appear short, and unhappiness of state causes time to appear long. From which it is plain that time there is nothing else than quality of state. From this it is that by hours, days, weeks, months, and years in the Word are signified states, and their progressions successively and taken together; and that when times are predicated of the church, by its morning is meant its first state, by mid-day its fulness, by evening its decline, and by night its end; and the same by the four seasons of the year, spring, summer, autumn, and winter.

74. From these things it may be manifest that time makes one with thought from affection; for the quality of a man's state is from this. That in progressions through spaces in the spiritual world, distances make one with progressions of time, may be illustrated by many things. For ways there are actually shortened or lengthened according to the desires of thought from affection. From this it is that spaces of time are also spoken of. In such cases, however, when thought does not conjoin itself with the man's proper affection, time does not appear, as in sleep.

75. Now as times which are proper to nature in its

world, are pure states in the spiritual world — which there appear progressive, because angels and spirits are finite — it may be evident that in God they are not progressive, because He is Infinite, and infinite things in Him are one, according to what has been shown above (n. 17–22). From which it follows that the Divine is in all time without time.

76. He who does not know and cannot from some perception think of God apart from time, is utterly unable to perceive eternity otherwise than as eternity of time; and then he cannot help falling into error in thinking of God from eternity; for he thinks from a beginning, and a beginning is only of time. His error in this case is that God has existed from Himself, from which he falls readily into the origin of nature from itself. From this idea he cannot be set free excepting by the spiritual or angelic idea of eternity, which idea is apart from time; and when it is apart from time, the Eternal and the Divine are the same; the Divine is Divine in itself, and not from itself. The angels say that they can indeed perceive God from eternity, but by no means nature from eternity, and still less nature from itself, and not at all nature as nature in itself. For that which is in itself is Esse itself, from which all things are; and Esse in itself is life itself, which is the Divine Love of the Divine Wisdom, and the Divine Wisdom of the Divine Love. To the angels this is the Eternal — abstracted from time, just as the Uncreated is from the created, or the Infinite from the finite, between which there is no ratio.

THE DIVINE IS THE SAME IN THE GREATEST THINGS AND THE LEAST.

77. This follows from the two articles which precede — that the Divine is in all space without space, and in all time without time; and spaces are greater and greatest, and

lesser and least. And because spaces and times make one, as was said above, it is the same with times. The Divine in them is the same, because the Divine is not variable and changeable — as everything is which is of space and time, or everything which is of nature — but is invariable and unchangeable; and therefore is everywhere and always the same.

78. It appears as if the Divine were not the same in one man as in another — as if it were different in a wise man and a simple man, and in an old man and a little child. But this is a fallacy from appearance; the man is different, but the Divine in him is not different. A man is a recipient, and the recipient or receptacle is various. A wise man is more adequately, and therefore more fully, a recipient of the Divine Love and Divine Wisdom than a simple man; and an old man who is also wise, than a child or youth; but still the Divine is the same in the one as in the other. Similarly it is a fallacy from appearance, that the Divine is different with the angels of heaven and with men on the earth, because the angels of heaven are in wisdom ineffable, and men not so; but the apparent difference is in the subjects, according to the quality of their reception of the Divine, and not in the Lord.

79. That the Divine is the same in the greatest things and the least, may be illustrated by heaven and by an angel there. The Divine in the whole heaven and the Divine in an angel is the same; wherefore also the whole heaven can appear as one angel. It is the same with the church, and with a man of the church. The greatest form in which the Divine is, is the whole heaven together with the whole church; the least is an angel of heaven and a man of the church. Sometimes an entire society of heaven has appeared to me as one man-angel; and I was told that it could appear like a man big as a giant, or small as an infant; and this, because the Divine is the same in the greatest things and the least.

80. The Divine is also the same in the greatest and in the least of all the things which are created, and do not live; for it is in all the good of their use. The reason, however, why they do not live is, that they are not forms of life, but forms of uses; and the form is various according to the excellence of the use. But how the Divine is in these things will be told in what follows, where creation is treated of.

81. Abstract space and utterly deny a vacuum, and then think of Divine Love and Divine Wisdom, that they are Essence itself when space has been abstracted and a vacuum denied. Then think from space, and you will perceive that the Divine in the greatest and in the least things of space is the same; for in essence abstracted from space there is no great and small, but identity.

82. Something shall be said here concerning vacuum. I once heard angels talking with Newton about vacuum, and saying that they could not bear the idea of vacuum as nothing; because in their world which is spiritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea speak and act; which things are utterly impossible in vacuum as nothing; because nothing is nothing, and of nothing nothing can be predicated. Newton said that he knew that the Divine which IS, fills all things, and that he himself shuddered at the idea of nothing respecting vacuum, because that idea is destructive of all things; and he exhorted those who talked with him about vacuum, to beware of the idea of nothing, calling it a swoon, because in nothing no real existence of mind is possible.

PART II.

THE DIVINE LOVE AND THE DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS THE SUN.

83. There are two worlds, the spiritual and the natural; and the spiritual world does not share in anything from the natural, nor the natural world from the spiritual. They are totally distinct, and communicate only by correspondences; the nature of which has elsewhere been amply shown. To illustrate, take this example. Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world. Who does not see that heat and the good of charity, and that light and the truth of faith, are totally distinct? At the first glance they are seen to be as distinct as two entirely different things. They appear so if you think — What has the good of charity in common with heat, and the truth of faith with light? And yet spiritual heat is that good, and spiritual light is that truth. Although these things are so distinct from each other, still they make one by correspondence. They make one so entirely, that when a man reads in the Word of heat and light, then the spirits and angels who are with the man, instead of heat perceive charity, and instead of light faith. This example is presented that it may be known that the two worlds, the spiritual and the natural, are so distinct that they have nothing in common with each other; but still are so created that they communicate, nay, are conjoined, by correspondences.

84. Since these two worlds are so distinct, it may be clearly seen that the spiritual world is under a different sun from the natural world. For in the spiritual world there is heat and light, as well as in the natural world; but the heat there is spiritual, and likewise the light; and spiritual heat

is the good of charity, and spiritual light is the truth of faith. Now because heat and light can derive their origin only from a sun, it is evident that in the spiritual world there is a sun other than that in the natural world; and also that the sun of the spiritual world in its essence is such that spiritual heat and light can exist from it, and that the sun of the natural world in its essence is such that natural heat can exist from it. All that is spiritual, which is related to good and truth, can proceed only from the Divine Love and the Divine Wisdom; for all good is of love and all truth of wisdom. Every wise man can see that they have no other origin.

85. That there is any other sun than the sun of the natural world has hitherto been unknown. The reason is, that the spiritual of man has so far passed into his natural, that he does not know what the spiritual is, nor consequently that there is a spiritual world, in which are spirits and angels, other than and different from the natural world. Since the spiritual world has remained so deeply hidden from those who are in the natural world, therefore it has pleased the Lord to open the sight of my spirit, that I might see the things which are in that world, as I see those which are in the natural world, and afterward describe that world —which was done in the work on HEAVEN AND HELL, in one chapter of which the sun of the spiritual world has also been treated of. For it was seen by me, and it appeared of the same size as the sun of the natural world, and also fiery like it, but with a redder glow. And it was made known to me that the universal angelic heaven is under that sun; and that the angels of the third heaven see it always, the angels of the second heaven very often, and the angels of the first or lowest heaven sometimes. That all the heat and all the light among them, as well as all things that are seen in that world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but from the Lord. It is the Divine Love and the Divine Wisdom pro-

ceeding from Him that are seen as a sun in that world. And because love and wisdom in the Lord are one (as was shown in Part I.), it is said that that sun is the Divine Love; for the Divine Wisdom is of the Divine Love, thus also it is Love.

87. That sun appears before the eyes of angels as fiery, because love and fire correspond to each other; for angels cannot see love with their eyes, but instead of love that which corresponds to it. For angels have an internal and an external as well as men: their internal thinks and is wise, and wills and loves, and their external feels, sees, speaks, and acts; and all their externals are correspondences of internals; but spiritual correspondences, and not natural. Divine Love also is felt as fire by spiritual beings; and therefore where fire is mentioned in the Word, it signifies love. The holy fire in the Israelitish Church had that signification; whence it is customary in prayers to God, to ask that heavenly fire, that is, the Divine Love, may kindle the heart.

88. Since there is such a distinction between the spiritual and the natural (as was shown above, n. 83), therefore nothing from the sun of the natural world can pass into the spiritual world, that is, nothing of its heat and light, or of any object on the earth. The light of the natural world is darkness there, and its heat is death; but still the heat of the world can be vivified by the influx of the heat of heaven, and the light of the world can be illumined by the influx of the light of heaven. Influx takes place by correspondences, and it cannot take place by continuity.

FROM THE SUN WHICH EXISTS FROM THE DIVINE LOVE AND THE DIVINE WISDOM, PROCEEDS HEAT AND LIGHT.

89. In the spiritual world, in which angels and spirits are, there is heat and light, just as in the natural world in which men are; and also the heat is similarly felt as heat,

and the light is seen as light. But still the heat and light of the spiritual world and of the natural world differ so much that, as was said above, they have nothing in common. They differ from each other as living and dead. The heat of the spiritual world in itself is living, and so is the light; but the heat of the natural world in itself is dead, and so is the light. For the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire; and love is living, and the Divine Love is Life itself; and fire is dead, and the solar fire is death itself — so it may be called, because there is absolutely nothing of life in it.

90. Because the angels are spiritual, they cannot live in any other heat or in any other light than spiritual; but men cannot live in any other heat and in any other light than natural; for the spiritual is adapted to the spiritual, and the natural to the natural. If an angel should receive the least thing from natural heat and light, he would perish; for it totally disagrees with his life. Every man as to the interiors of his mind is a spirit. When a man dies he passes entirely out of the world of nature, and leaves all that is of it; and he enters a world in which there is nothing of nature. In that world he lives so separated from nature that there is not any communication by continuity, that is, as between purer and grosser, but as between prior and posterior; between which there is no other communication than by correspondences. Thus it may be manifest that spiritual heat is not a purer natural heat, and spiritual light not a purer natural light, but that they are of a totally different essence; for spiritual heat and light derive their essence from a sun which is pure Love, which is Life itself; and natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely nothing of life, as was said above.

91. Since there is such a difference between the heat and light of the two worlds, it is clearly evident whence it is

that those who are in the one world cannot see those who are in the other. For the eyes of a man, who sees from natural light, are of the substance of his world; and the eyes of an angel are of the substance of his world; being formed in each so as to receive adequately their own light. From these things it may appear from how great ignorance those think who do not believe that angels and spirits are men, because they do not see them with their eyes.

92. Hitherto it has not been known that angels and spirits are in totally different light and heat from men; nay, it has not been known that there is another light and another heat. For man in his thought has not penetrated deeper than to the interior or purer things of nature; for which reason also many have placed the dwellings of angels and spirits in the ether, and some in the stars; thus within nature, and not above or out of it; when yet angels and spirits are entirely above or out of nature, and in their own world, which is under another sun. And because in that world spaces are appearances, as was shown above, therefore it cannot be said that they are in the ether or in the stars; for they are with man, conjoined to the affection and the thought of his spirit. For a man is a spirit; from that he thinks and wills; and therefore the spiritual world is where man is, and not at all removed from him. In a word, every man as to the interiors of his mind is in that world, in the midst of angels and spirits there; and he thinks from its light, and loves from its heat.

THAT SUN IS NOT GOD, BUT IT IS THE PROCEEDING FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD–MAN; AS ALSO ARE THE HEAT AND LIGHT OF THAT SUN.

93. By that sun visible to the angels, from which they have heat and light, the Lord Himself is not meant, but the first proceeding from Him, which is the highest degree of spiritual heat. The highest degree of spiritual heat is

spiritual fire, which is the Divine Love and the Divine Wisdom in their first correspondence. For this reason that sun appears fiery, and also is fiery to the angels, but not to men. The fire which is fire to men is not spiritual, but natural; and between these fires there is a difference as between what is living and what is dead. Wherefore the spiritual sun by its heat vivifies those who are spiritual, and renews spiritual things; while the natural sun does just the same for those who are natural, and for natural things — yet not from itself, but through the influx of spiritual heat, to which it renders subordinate aid.

94. This spiritual fire, in which also light is in its origin, becomes spiritual heat and light, which decrease in going forth; and the decrease is effected by degrees, which will be treated of in what follows. The ancients represented this by circles glowing with fire and shining with light around the head of God — as is common also at the present day when God is represented in pictures as a Man.

95. That love produces heat, and wisdom light, is manifest from actual experience. When a man loves he grows warm, and when he thinks from wisdom he sees things as it were in light; from which it is plain that the first proceeding of love is heat, and that the first proceeding of wisdom is light. That they are also correspondences is plain; for heat does not exist in love itself, but from love in the will, and thence in the body; and light does not exist in wisdom, but in the thought of the understanding, and thence in the speech. Wherefore love and wisdom are the essence and life of heat and light. Heat and light are proceedings from them, and because they are proceedings they are also correspondences.

96. That spiritual light is totally distinct from natural light, any one can know if he attends to the thoughts of his mind. For when the mind thinks, it sees its objects in light; and they who think spiritually see truths, and this in the middle of the night just as well as in the day. For this

reason also light is predicated of the understanding, and the understanding is said to see; for regarding those things of which another speaks, one sometimes says that he sees that it is so — that is, he understands. The understanding, because it is spiritual, cannot see thus from natural light; for natural light does not abide in the man, but departs with the sun. It is evident therefore that the understanding enjoys a different light from the eye, and that this light is from a different origin.

97. Let every one beware of thinking that the sun of the spiritual world is God Himself. God Himself is a Man. The first proceeding from His Love and Wisdom is that spiritual fiery thing which appears before the angels as a sun. Therefore when the Lord manifests Himself to the angels in person, He manifests Himself as a Man; and this sometimes in the sun, sometimes out of it.

98. It is from this correspondence that the Lord in the Word is called a sun, and also fire and light. And by the sun is meant Himself as to Divine Love and Divine Wisdom together; by fire, Himself as to Divine Love, and by light, Himself as to Divine Wisdom.

SPIRITUAL HEAT AND LIGHT, IN PROCEEDING FROM THE LORD AS A SUN, MAKE ONE, AS HIS DIVINE LOVE AND DIVINE WISDOM MAKE ONE.

99. How the Divine Love and the Divine Wisdom in the Lord make one is told in Part I. Similarly heat and light make one, because they proceed, and the things which proceed make one by correspondence; for heat corresponds to love, and light to wisdom. Hence it follows that as the Divine Love is the Divine Esse, and the Divine Wisdom is the Divine Existere (as shown above, n. 14–16), so spiritual heat is the Divine proceeding from the Divine Esse, and spiritual light is the Divine proceeding from the Divine Existere. Wherefore, as by that union the Divine Love is

of the Divine Wisdom, and the Divine Wisdom is of the Divine Love (as shown above, n. 34–39), so spiritual heat is of spiritual light, and spiritual light is of spiritual heat. And because there is such a union, it follows that the heat and light, in proceeding from the Lord as a sun, are one. But that they are not received as one by angels and men, will be seen in what follows.

100. The heat and light which proceed from the Lord as a sun are the things which by way of eminence are called the Spiritual, and they are called the Spiritual in the singular number, because they are one; wherefore in the following pages where the Spiritual is spoken of, both together are meant. From that Spiritual it is that that entire world is called spiritual. Through that Spiritual all things of that world derive their origin, and also their name. That heat and that light are called the Spiritual, because God is called a Spirit, and God as a Spirit is that Proceeding. God from His own Essence is called Jehovah; but through that Proceeding He vivifies and enlightens the angels of heaven and the men of the church; wherefore also vivification and enlightenment are said to be effected by the Spirit of Jehovah.

101. That the heat and light, that is, the Spiritual, proceeding from the Lord as a sun, make one, can be illustrated by the heat and light which proceed from the sun of the natural world: these two also make one in going forth from that sun. That they do not make one on earth is not due to the sun, but to the earth; for the latter revolves daily round its axis, and makes a yearly circuit through the ecliptic. From this is the appearance that heat and light do not make one; for in the middle of summer there is more heat than light, and in the middle of winter there is more light than heat. It is the same in the spiritual world; yet the earth there has no daily and yearly motion, but the angels turn more and less to the Lord, and those who turn more receive more heat and less light, and those who

turn less to the Lord receive more light and less heat. It is for this reason that the heavens, which are from the angels, are distinguished into two kingdoms, one of which is called the celestial, and the other the spiritual. The celestial angels receive more heat, and the spiritual angels more light. According to the reception of heat and light by them, is also the appearance of the lands on which they dwell. The correspondence is complete, if only in place of the motion of the earth, there is substituted the change of state of the angels.

102. That all spiritual things originating through the heat and light of their own sun, regarded in themselves, likewise make one, but that these things regarded as proceeding from the affections of the angels do not make one, will be seen in what follows. When the heat and light make one in the heavens, there is as it were spring with the angels; but when they do not make one it is either like summer, or like winter — not like winter in the frigid zones, but like winter in the tropic zones. For the reception of love and wisdom in equal degree is the angelic itself, and therefore an angel is an angel of heaven according to the union of love and wisdom in him. It is the same with the man of the church, if love and wisdom, or charity and faith, make one in him.

THE SUN OF THE SPIRITUAL WORLD APPEARS IN A MIDDLE ALTITUDE, DISTANT FROM THE ANGELS AS THE SUN OF THE WORLD FROM MEN.

103. Most people bring with them from the world an idea of God as overhead, on high, and of the Lord as in heaven among the angels. They bring the idea of God as overhead on high, because in the Word God is called the Most High, and it is said that He dwells on high; therefore they raise their eyes and hands upward when they pray and adore; not knowing that by the Most High is

signified the inmost. They bring the idea of the Lord as in heaven among the angels, because they do not think of Him otherwise than as of another man, and some as of an angel; not knowing that the Lord is God Himself and the Only God Who rules the universe; Who, if He were among the angels in heaven, could not have the universe under His view, and under His care and government. And if He did not shine as a sun before those who are in the spiritual world, the angels could not have any light; for the angels are spiritual, and therefore no other light agrees with their essence than spiritual light. That there is light in the heavens, immensely exceeding the light on earth, will be seen below when degrees are treated of.

104. Therefore, as regards the sun from which the angels have light and heat, it appears above the lands on which the angels dwell, at an elevation of about forty-five degrees, which is the middle altitude; and it also appears distant from the angels as the sun of the world from men. That sun appears always in that altitude and at that distance, nor does it move. Hence it is that the angels have not times divided into days and years, nor any progression of the day from morning through mid-day to evening and into night; nor any progression of the year from spring through summer to autumn and into winter; but there is perpetual light and perpetual spring. Therefore instead of times there are states there, as was said above.

105. The following are the principal reasons why the sun of the spiritual world appears in a middle altitude. First, that thus the heat and light which proceed from that sun, are in their mean degree, and therefore equal, and thus in their right intensity. For if the sun appeared above the middle altitude, more heat than light would be perceived, if below it, more light than heat — as is the case on earth when the sun is above or below the middle of the heaven; when above, the heat increases beyond the light, when below, the light increases beyond the heat; for the light re-

mains the same in summer and in winter, but the heat increases and diminishes according to the degrees of the altitude of the sun. The second reason why the sun of the spiritual world appears in a middle altitude above the angelic heaven, is because there is thus a perpetual spring in all the angelic heavens, from which the angels are in a state of peace ; for this state corresponds to spring-time on the earth. The third reason is, that thus the angels can always turn their faces to the Lord and see Him with their eyes. For in every turning of their bodies the angels have the East, and thus the Lord, before their faces — which is peculiar to that world. This would not be the case if the sun of that world appeared above or below the middle altitude, and least of all if it appeared overhead in the zenith.

106. If the sun of the spiritual world did not appear distant from the angels, as the sun of the natural world from men, the whole angelic heaven, and hell under it, and our terraqueous globe under these, would not be under the view, the care, the omnipresence, omniscience, omnipotence, and providence of the Lord — very much as the sun of our world, unless it were at that distance from the earth at which it appears, could not be present and powerful in all lands by its heat and light, and thus could not lend a secondary aid to the sun of the spiritual world.

107. It is most necessary to know that there are two suns, one spiritual and the other natural — the spiritual sun for those who are in the spiritual world, and the natural sun for those who are in the natural world. Unless this is known, nothing can be rightly understood concerning the creation and concerning man, which subjects are to be treated of. The effects indeed may be seen, but unless at the same time the causes of the effects are seen, the effects cannot appear except as in the night.

THE DISTANCE BETWEEN THE SUN AND ANGELS, AND BETWEEN ANGELS THEMSELVES, IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO THE RECEPTION OF THE DIVINE LOVE AND THE DIVINE WISDOM BY THEM.

108. All the fallacies which prevail with the evil and with the simple arise from appearances confirmed. So long as appearances remain appearances, they are apparent truths, according to which every one may think and speak; but when they are accepted for truths themselves — which is the case when they are confirmed — then apparent truths become falsities and fallacies. As for example, it is an appearance that the sun is carried every day round the earth, and that every year it proceeds along the ecliptic. So long as this is not confirmed it is an apparent truth, according to which any one may think and speak; for he may say that the sun rises and sets, and thereby causes morning, midday, evening, and night; also that the sun is now in such and such a degree of the ecliptic or of its altitude, and that thereby it causes spring, summer, autumn, and winter. But when it is confirmed that this appearance is the truth itself, then the confirmer thinks and speaks a falsity from a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual things.

109. It is the same with the distance of the sun of the spiritual world, which sun is the first proceeding of the Divine Love and the Divine Wisdom of the Lord. The truth is that there is no distance; but that distance is an appearance according to the reception of the Divine Love and the Divine Wisdom in their degree by the angels. That distances in the spiritual world are appearances, may be manifest from what has been shown above — as in n. 7–9, that the Divine is not in space, and in n. 69–72, that the Divine fills all spaces apart from space. And if there are

no spaces, there are no distances, or what is the same, if spaces are appearances, distances also are appearances, for distances are of space.

110. The sun of the spiritual world appears at a distance from the angels, because the Divine Love and the Divine Wisdom is received by them in a degree of heat and light adapted to them. For an angel, because he is created and finite, cannot receive the Lord in the first degree of heat and light, such as is in the sun, for then he would be utterly consumed. Wherefore the Lord is received by the angels in the degree of heat and light corresponding to their love and wisdom. This may be illustrated by the following: an angel of the lowest heaven cannot ascend to the angels of the third heaven; for if he ascends and enters their heaven, he falls as it were into a swoon, and his life struggles as with death; the reason is that he has love and wisdom in a lesser degree, and the heat of his love and the light of his wisdom in the same degree. What would happen, then, if an angel ascended even to the sun, and came into its fire! On account of the differences of reception of the Lord by the angels, the heavens also appear distinct from one another. The highest heaven, which is called the third, appears above the second, and this above the first; not that the heavens are distant from each other, but that they appear to be distant; for the Lord is present with those who are in the lowest heaven, as well as with those who are in the third heaven. That which causes the appearance of distance is in the subjects, which are the angels — not in the Lord.

111. That this is so can scarcely be comprehended by a natural idea, because there is space in it; but it can be comprehended by a spiritual idea, because space is not in it. In this latter idea are the angels. This much, however, can be comprehended by a natural idea, that love and wisdom — or what is the same, the Lord, Who is Divine Love and Divine Wisdom — cannot proceed through spaces, but

is with every one according to reception. That the Lord is present with all, He teaches in Matthew xxviii. 20; and that He makes His abode with those who love Him, in John xiv. 21.

112. But this may seem as if of superior wisdom, because it has been confirmed by means of the heavens and the angels; yet the same is true of men. Men, as to the interiors of their minds, are warmed and illumined by the same sun. They are warmed by its heat and illumined by its light according as they receive love and wisdom from the Lord. The difference between angels and men is, that angels are under the spiritual sun only, but men are not only under that sun, but also under the sun of this world; for the bodies of men cannot exist and subsist unless they are under both suns; not so the bodies of the angels, which are spiritual.

THE ANGELS ARE IN THE LORD, AND THE LORD IN THEM; AND BECAUSE THE ANGELS ARE RECIPIENTS, THE LORD ALONE IS HEAVEN.

113. Heaven is called the dwelling-place of God, and also the throne of God, and therefore it is believed that God is there as a king is in his kingdom. But God — that is the Lord — is in the sun above the heavens, and by His presence in heat and light is in the heavens, as was shown in the last two chapters. And although the Lord in this manner is in heaven, still He is there as in Himself. For, as was just shown (n. 108–112), the distance between the sun and heaven is not distance, but the appearance of distance. Wherefore since this distance is only an appearance, it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven. And because He is in the love and wisdom of all the angels, and the angels constitute heaven, He is in the universal heaven.

114. The Lord not only is in heaven, but also is heaven

itself, because love and wisdom make the angel, and these two are the Lord's in the angels; from which it follows that the Lord is heaven. For the angels are not angels from what is their own. Their proprium is altogether like man's proprium, which is evil. That this is the proprium of the angels is because all angels have been men, and this proprium is inherent in them from birth. It is only removed, and in the degree that it is removed, the angels receive love and wisdom, that is the Lord, in themselves. Any one can see, if only he elevates his understanding a little, that the Lord cannot dwell with the angels except in what is His own, that is, in His proprium, which is Love and Wisdom; and that He cannot dwell at all in the proprium of the angels, which is evil. Hence it is, that in the degree that evil is removed, the Lord is in them, and they are angels. The Angelic itself of heaven is the Divine Love and the Divine Wisdom. This Divine is called the Angelic when it is in the angels. From this again it is evident, that the angels are angels from the Lord, and not from themselves — consequently also heaven.

115. But how the Lord is in an angel, and an angel in the Lord, cannot be comprehended, unless the nature of the conjunction is known. Conjunction is of the Lord with the angel, and of the angel with the Lord; wherefore it is a reciprocal conjunction. On the part of the angel it is as follows. The angel does not perceive otherwise than that he is in love and wisdom from himself — the same as a man — and hence as if love and wisdom were of himself, or his own. Unless he did so perceive, there would be no conjunction; thus the Lord would not be in him, and he in the Lord. Neither is it possible for the Lord to be in any angel or man, unless he in whom the Lord is with love and wisdom, perceives and feels these as his own. By this means the Lord is not only received, but also, when received, is retained, and likewise loved in return. Wherefore by this an angel becomes wise, and remains wise.

Who can wish to love the Lord and the neighbor, and who can wish to be wise, unless he feels and perceives as his own that which he loves, learns, and drinks in? Who can otherwise retain it? If this were not so, the inflowing love and wisdom would not have any abiding place, for it would flow through and not affect; and thus an angel would not be an angel, nor would a man be a man; nay, he would be nothing else than a kind of inanimate thing. From these things it may appear that there must be reciprocity, in order that there may be conjunction.

116. But how it comes about that an angel perceives and feels as his own, and thus receives and retains that which nevertheless is not his own — for as was said above an angel is not an angel from what is his own, but from those things which he has from the Lord — shall now be told. The case is this. Every angel has liberty and rationality; these two he has for the purpose that he may be capable of receiving love and wisdom from the Lord. Yet both these, the liberty as well as the rationality, are not his but the Lord's in him. But because these two are most closely joined to his life, so closely that they may be said to be united with the life, therefore they appear as belonging to him. From them he is able to think, and to will, and to speak, and act; and what he thinks, wills, speaks, and does from them, appears as if it were from himself. This makes reciprocation, by means of which is conjunction. But still, so far as an angel believes that love and wisdom are in him, and thus claims them to himself as his own, so far the Angelic is not in him, and therefore so far he has no conjunction with the Lord. For he is not in the truth; and because the truth makes one with the light of heaven, so far he cannot be in heaven; for thereby he denies that he lives from the Lord, and believes that he lives from himself, consequently that he has a Divine essence. In these two, liberty and rationality, consists the life which is called angelic and human. From all this it may be evident that an angel

has the ability to reciprocate for the sake of conjunction with the Lord; but that this ability, regarded in itself, is not his but the Lord's. Hence it is, that if he abuses this power of reciprocation, by which he perceives and feels as his own what is the Lord's — which is done by appropriating it to himself — he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches in John xiv. 20–24, xv. 4–6; and that the conjunction of the Lord with man and of man with the Lord, is in those things which are the Lord's, which are called His words, in John xv. 7.

117. There are some who suppose that Adam was in such liberty, or freedom of will, that he was able of himself, to love God and be wise, and that this freedom of will was lost in his posterity. But this is an error; for man is not life, but a recipient of life (see above, n. 4–6, 54–60). And he who is a recipient of life cannot love and be wise from anything of his own; wherefore also Adam, when he willed to be wise and to love from what was his own, fell from wisdom and love, and was cast out of Paradise.

118. The same which has now been said of an angel must be said of heaven which consists of angels, because the Divine in the greatest and least things is the same (as was shown above, n. 77–82). And that which is said of an angel and of heaven must be said of man and the church; for the angel of heaven and the man of the church make one by conjunction; and also a man of the church, as to the interiors which are of his mind, is an angel. But by a man of the church is meant a man in whom the church is.

IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND THE REMAINING QUARTERS ARE DETERMINED FROM THIS.

119. The sun of the spiritual world and its essence, and its heat and light, and the presence of the Lord by means of it, have been treated of; now the quarters of that world

will also be treated of. That sun and that world are treated of because God is treated of, and love and wisdom; and to treat of these otherwise than from their very origin would be to treat of them from effects, and not from causes. And yet effects teach nothing but effects, and when they alone are examined they do not bring to light any cause; but causes bring effects to light; and to know effects from causes is to be wise; but to search for causes from effects is not to be wise, because then fallacies present themselves, which the investigator calls causes, and this is to turn wisdom into folly. Causes are prior and effects are posterior; and prior things cannot be seen from posterior, but posterior can be seen from prior. This is order. This is the reason why the spiritual world is here treated of first, for all causes are there; and afterward the natural world, where all things that appear are effects.

120. The quarters in the spiritual world shall now be spoken of. There are quarters there in like manner as in the natural world; but the quarters of the spiritual world, like the world itself, are spiritual, while the quarters of the natural world, like that world itself, are natural; wherefore they differ so much that they have nothing in common. There are four quarters in either world, which are called east, west, south, and north. These four quarters in the natural world are constant, determined by the sun in the meridian; opposite is the north, on one side is the east, on the other side is the west, which quarters are determined by the meridian of each particular place; for the sun's station in the meridian is always the same everywhere, and therefore fixed. It is otherwise in the spiritual world: there the quarters are determined by the sun of that world, which appears always in its place, and where it appears, there is the east. Therefore the determination of the quarters in that world is not, as in the natural world, from the south, but from the east; opposite is the west, on one side is the south, and on the other is the north. But that these

quarters are not from the sun there, but from the inhabitants of that world, who are angels and spirits, will be seen in what follows.

121. Since from their origin, which is the Lord as a sun, these quarters are spiritual, therefore the abodes of angels and spirits, all of which are according to these quarters, are also spiritual; and they are spiritual, because angels and spirits have their abodes according to their reception of love and wisdom from the Lord. Those who are in a higher degree of love dwell in the east, those in a lower degree of love in the west; those who are in a higher degree of wisdom in the south, and those in a lower degree of wisdom in the north. Hence it is that in the Word by the east in the supreme sense is meant the Lord, and in a respective sense love toward Him; by the west, love toward Him decreasing; by the south, wisdom in light; and by the north, wisdom in shade; or similar things relatively to the state of those who are treated of.

122. Since all the quarters in the spiritual world are determined from the east, and by the east in a supreme sense is meant the Lord, and also Divine Love, it is plain that it is the Lord and love to Him from which all things are; and that so far as any one is not in that love, he is remote from the Lord and dwells either in the west, or in the south, or in the north, at distances there according to the reception of love.

123. Since the Lord as a sun is always in the east, therefore the ancients, among whom all things of worship were representative of spiritual things, in their adorations turned their faces to the east; and that they might do the like in all worship, they turned their temples also in that direction; whence it is that churches at the present day also are similarly built.

THE QUARTERS IN THE SPIRITUAL WORLD ARE NOT FROM THE LORD AS A SUN, BUT THEY ARE FROM THE ANGELS ACCORDING TO RECEPTION.

124. It has been said that the angels dwell separate from one another, some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that those who dwell in the eastern quarter are in a higher degree of love, those in the western in a lower degree of love, those in the southern in the light of wisdom, and those in the northern in the shade of wisdom. This diversity of their dwellings appears as if it were from the Lord as a sun, when yet it is from the angels. The Lord is not in a greater and lesser degree of love and wisdom, or, He as a sun is not in a greater or lesser degree of heat and light, with one than with another, for He is everywhere the same. But He is not received by one in the same degree as by another; and this causes them to appear to themselves to be at a greater or less distance from one another, and also variously as to the quarters. From which it follows, that the quarters in the spiritual world are nothing else than various receptions of love and wisdom, and thence of heat and light from the Lord as a sun. That this is so is plain from what was shown above (n. 108–112)—that distances in the spiritual world are appearances.

125. Because the quarters are various receptions of love and wisdom by the angels, the variety from which that appearance exists shall be spoken of. The Lord is in an angel, and an angel in the Lord, as was shown in a former chapter. But because it appears as if the Lord as a sun were outside of him, it also appears that the Lord sees him from the sun, and that he sees the Lord in the sun, almost as an image appears in a mirror. If, therefore, we speak from that appearance, it may be said that the Lord sees and looks at every one face to face, but that the angels in their

turn do not thus see the Lord. Those who are in love to the Lord from the Lord see Him directly in front, therefore they are in the east and the west; but those who are more in wisdom see the Lord obliquely to the right, and those who are less in wisdom obliquely to the left; therefore the former are in the south, and the latter in the north. That these are in oblique aspect is because love and wisdom proceed from the Lord as one, but are not received as one by the angels — as was also said before; and the wisdom which exceeds the love appears indeed as wisdom, but still is not, because in the superabundant wisdom there is no life from love. From these things it is plain whence comes the diversity of reception, conformably to which the dwellings of the angels appear as to quarters in the spiritual world.

126. That varied reception of love and wisdom produces the quarters in the spiritual world, may appear from this, that an angel changes his quarter according to the increase and decrease of love with him; from which it is plain that the quarter is not from the Lord as the sun, but from the angel according to reception. It is the same with man as to his spirit. As regards his spirit he is in a certain quarter of the spiritual world, in whatever quarter of the natural world he may be; for, as was said above, the quarters of the spiritual world have nothing in common with the quarters of the natural world. A man is in the latter as to his body, but in the former as to his spirit.

127. In order that love and wisdom may make one in an angel or a man, there are pairs in all the things of his body. The eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and similarly the remaining parts. Thus in an angel and in man there is a right and a left; and all their right parts have relation to love from which is wisdom, and all the left parts to wisdom from love; or, what is the same, all the right parts have relation to good from which is truth, and all the

left parts to truth from good. An angel and a man have these pairs in order that love and wisdom, or good and truth, may make a one, and as one may look to the Lord. But of this more in what follows.

128. From these things it may be seen in what a fallacy and falsity therefrom those are who suppose that the Lord bestows heaven at will, or that He grants at will that one should be wise and should love more than another; when yet the Lord wills that one may be wise and be saved as much as another; for He provides means for all. Every one is wise and is saved in the degree that he receives those means, and lives according to them. For the Lord is the same with one as with another; but the recipients, who are angels and men, are dissimilar by reason of dissimilar reception and life. That this is so may appear from what has just been said concerning the quarters, and concerning the dwelling of the angels according to them — namely, that that diversity is not from the Lord, but from the recipients.

THE ANGELS ALWAYS TURN THEIR FACES TO THE LORD AS A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST BEHIND THEM.

129. All that is here said of angels, and of their turning to the Lord as a sun, is also to be understood of man as to his spirit; for man as to his mind is a spirit, and if he is in love and wisdom, he is an angel. Wherefore also after death, when he puts off his externals which he had derived from the natural world, he becomes a spirit or an angel. And because the angels always turn their faces to the sun in the east, thus to the Lord, it is said also of a man who is in love and wisdom from the Lord that he sees God, that he looks to God, that he has God before his eyes, by which is meant that he lives as an angel. Such things are said in the world, both because they actually exist in heaven, and

because they actually exist in the spirit of man. Who does not look before him to God when he prays, to whatever quarter his face is turned?

130. The angels always turn their faces to the Lord as a sun, because they are in the Lord, and the Lord in them, and the Lord interiorly leads their affections and thoughts, and turns them always to Himself; hence they cannot but look toward the east where the Lord appears as a sun. From this it is plain that the angels do not turn themselves to the Lord, but the Lord turns them to Himself. For when the angels think interiorly of the Lord, they do not then think of Him otherwise than as in themselves. Interior thought by itself does not make distance, but exterior thought which makes one with the sight of the eyes. The reason is, that exterior thought is in space, but not interior; and when it is not in space, as in the spiritual world, still it is in the appearance of space. But these things can be little understood by a man who thinks of God from space; for God is everywhere, and yet not in space. Thus He is both within and without an angel, and hence an angel can see God, that is, the Lord, both within himself and without himself; within himself when he thinks from love and wisdom, without himself when he thinks about love and wisdom. But these things will be spoken of in particular in the treatises on THE LORD'S OMNIPRESENCE, OMNISCIENCE, AND OMNIPOTENCE. Let every man beware lest he fall into that execrable heresy that God has infused Himself into men, and that He is in them, and no longer in Himself; when yet God is everywhere, both within man and without him, for He is in all space without space (as was shown above, n. 7–10, 69–72). For if He were in a man, He would not only be divisible, but also enclosed in space; nay, then a man might even think that he is God. This heresy is so abominable that in the spiritual world it stinks like a carcase.

131. The turning of the angels to the Lord is such that

in every turning of their bodies, they look to the Lord as a sun before them. An angel may turn round and round, and thereby see the various things that are about him, but still the Lord as a sun appears ever before his face. This may seem wonderful, but still it is the truth. I have also been permitted thus to see the Lord as a sun. Before my face I see Him; and for many years, to whatever quarter of the world I have turned, I have seen Him in the same manner.

132. Since the Lord as a sun, thus the east, is before the faces of all the angels of heaven, it follows that the south is to their right, the north to the left, and the west behind; and this in every turning of their bodies. For, as has been said before, all the quarters in the spiritual world are determined from the east; wherefore those who have the east before their eyes are in the quarters themselves, nay, are themselves what determine the quarters; for, as was shown above (n. 124–128), the quarters are not from the Lord as a sun, but from the angels according to reception.

133. Now because heaven is from the angels, and the angels are such, it follows that the whole heaven turns itself to the Lord, and that heaven by this turning is ruled by the Lord as one man — which also heaven is, in the sight of the Lord. That heaven is as one man in the sight of the Lord may be seen in the work on HEAVEN AND HELL (n. 59–87). From this also are the quarters of heaven.

134. Since the quarters are thus inscribed, as it were, on the angel and also on the whole heaven, therefore an angel — unlike a man in the world — knows his home and his abode wherever he goes. A man does not know his home and abode from the quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. But birds and beasts have such knowledge, for it is implanted in them to know of themselves their homes and haunts, as is known from much experience —

an indication that it is so in the spiritual world. For all things which exist in the natural world are effects, and all things which exist in the spiritual world are the causes of those effects. The natural which does not derive its cause from the spiritual does not exist.

ALL THE INTERIORS BOTH OF THE MIND AND THE BODY OF ANGELS ARE TURNED TO THE LORD AS A SUN.

135. The angels have understanding and will, and they have a face and a body; and they also have the interior things of the understanding and will, as well as of the face and the body. The interiors of the understanding and the will are the things which are of their interior affection and thought; the interiors of the face are the brains, and the interiors of the body are the viscera — chief among which are the heart and the lungs. In a word, the angels have all and each of the things that men on earth have; from these it is that angels are men. The external form without those internal things does not make them men; but the external form together with those internals, nay from them. Otherwise they would be only images of man, in which there would be no life, because the form of life would not be in them.

136. It is known that the will and the understanding rule the body at their pleasure, for what the understanding thinks, this the mouth speaks, and what the will wills, this the body does. From this it is plain that the body is a form corresponding to the understanding and the will. And because form is also predicated of the understanding and the will, it is plain that the form of the body corresponds to the form of the understanding and the will. But this is not the place to describe the nature of these respective forms. There are also innumerable things in each form; and the innumerable things in both act as one, because they mutually correspond to each other. Hence it

is that the mind, or the will and the understanding, rules the body at its pleasure, thus altogether as it rules itself. From these things it follows that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind will be spoken of below, when the degrees of life have first been treated of — and also the interiors of the body.

137. Since the interiors of the mind make one with the interiors of the body, it follows that when the interiors of the mind turn themselves to the Lord as a sun, the interiors of the body also do likewise; and because the exteriors of both — of the mind as well as of the body — depend upon their interiors, they also do the same. For what the external does, it does from the internals, since the general derives all it has from the particulars from which it is. From this it is plain that because an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are also turned thither. It is the same with man; if he has the Lord always before his eyes, which is the case if he is in love and wisdom, he then looks to Him not only with his eyes and face, but also with his whole mind and his whole heart, that is, with all things of his will and understanding, and at the same time with all things of his body.

138. This turning to the Lord is an actual turning; it is a kind of elevation. For the man is elevated into the heat and light of heaven, which is effected by the opening of the interiors; and when these are opened, love and wisdom flow into the interiors of the mind, and the heat and the light of heaven into the interiors of the body. From this is elevation — as from cloud into air, or from air into ether. And love and wisdom with their heat and light are the Lord with the man, Who, as was said above, turns the man to Himself. It is the reverse with those who are not in love and wisdom, and still more with those who are opposed to love and wisdom: their interiors, of the mind as well as of

the body, are closed; and when they are closed the exteriors react against the Lord, for such is their nature. They therefore turn away from the Lord, and to turn away from Him is to turn to hell.

139. This actual turning to the Lord is from love and at the same time from wisdom—not from love alone, nor from wisdom alone. Love alone is like Esse without its Existere, for love exists in wisdom; and wisdom without love is like Existere without its Esse, for wisdom exists from love. Love is indeed possible without wisdom, but this love is of man and not of the Lord; and wisdom is also possible without love. This wisdom is indeed from the Lord, but it has not the Lord in it; for it is like the light of winter, which is indeed from the sun, but nevertheless the essence of the sun, which is heat, is not in it.

EVERY SPIRIT, WHATEVER MAY BE HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE.

140. What a spirit is, and what an angel, shall first be told. Every man after death comes first into the world of spirits, which is intermediate between heaven and hell, and there goes through his times or his states, and according to his life is prepared either for heaven or for hell. So long as he remains in that world he is called a spirit; he who is elevated from that world into heaven is called an angel; but he who is cast down into hell is called a satan, or a devil. So long as they are in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell an infernal spirit; the angelic spirit meanwhile is conjoined with heaven, and the infernal spirit with hell. All the spirits who are in the world of spirits are adjoined to men; because men, as to the interiors of their minds, are in like manner between heaven and hell; and through these spirits they communicate with heaven or with hell according to their life. It is to be

known that the WORLD OF SPIRITS is one thing, and the SPIRITUAL WORLD another; the world of spirits is that which has just been spoken of; but the spiritual world includes that world and heaven and hell.

141. Something shall also be said concerning loves, because the turning of angels and spirits to their loves on account of their loves is treated of. The whole heaven is distinguished into societies according to all the differences of loves; in like manner hell, and in like manner the world of spirits. But heaven is distinguished into societies according to the differences of heavenly loves; and hell into societies according to the differences of infernal loves; but the world of spirits, according to the differences of loves both heavenly and infernal. There are two loves which are the heads of all the rest, or to which all other loves are related; the love which is the head of all heavenly loves, or to which they are related, is love to the Lord; and the love which is the head of all infernal loves, or to which they are related, is the love of ruling from the love of self. These two loves are diametrically opposed to each other.

142. Since these two loves, love to the Lord, and the love of ruling from the love of self, are wholly opposed to each other, and because all who are in love to the Lord turn to the Lord as a sun, as was shown in the preceding chapter, it may be manifest that all who are in the love of ruling from the love of self, turn away from the Lord. They turn thus in opposite directions, because those who are in love to the Lord, love nothing more than to be led by the Lord, and will that the Lord alone shall rule; but those who are in the love of ruling from the love of self, love nothing more than to be led by themselves, and will that they themselves alone shall rule. It is said here the love of ruling from the love of self, because there is a love of ruling from the love of doing uses; which love, because it makes one with love toward the neighbor, is a spiritual love. But this love cannot be called the love of ruling, but the love of doing uses.

143. Every spirit, whatever may be his quality, turns to his ruling love, because love is the life of every one (as was shown in Part I. n. 1–3); and the life turns its receptacles — which are called members, organs, and viscera, thus the whole man — to that society which is in a similar love with itself, thus where its love is.

144. Since the love of ruling from the love of self is wholly opposed to love to the Lord, therefore spirits who are in that love of ruling, turn the face away from the Lord, and thus look with their eyes to the west in the spiritual world; and because they are thus reversed as to the body, the east is behind them, the north is at their right, and the south at their left. The east is behind them because they hate the Lord; the north is at their right because they love fallacies and the falsities therefrom, and the south is at their left because they spurn the light of wisdom. They may turn themselves round and round, but all the things which they see about them appear similar to their love. All such are natural sensual; and some are of such a nature as to suppose that they alone live, and look upon others as images. They believe that they are wise above all others, although they are insane.

145. In the spiritual world appear ways, laid out like ways in the natural world; some lead to heaven and some to hell; but the ways which lead to hell do not appear to those who go to heaven, nor do the ways which lead to heaven appear to those who go to hell. There are innumerable such ways; for there are ways which lead to every society of heaven, and to every society of hell. Every spirit enters the way which leads to the society of his own love, nor does he see the ways that lead elsewhere. Hence it is that every spirit, as he turns himself to his ruling love, also goes on in it.

THE DIVINE LOVE AND THE DIVINE WISDOM WHICH PROCEED FROM THE LORD AS A SUN, AND MAKE HEAT AND LIGHT IN HEAVEN, ARE THE PROCEEDING DIVINE, WHICH IS THE HOLY SPIRIT.

146. In THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD it was shown, that God is one in person and in essence, in Whom there is a Trinity, and that that God is the Lord. Also, that His Trinity is named Father, Son, and Holy Spirit; and that the Divine Source of all is named the Father, the Divine Human the Son, and the proceeding Divine the Holy Spirit. It is called the proceeding Divine, and yet no one knows whence it is that it is called proceeding. This is not known, because hitherto it has not been known that the Lord appears before the angels as a sun, and that from that sun proceeds heat which in its essence is Divine Love, and also light which in its essence is Divine Wisdom. So long as these things were unknown, it could not be known but that the proceeding Divine was a Divine by itself, wherefore also in the Athanasian doctrine of the Trinity it is said that there is one person of the Father, another of the Son, and another of the Holy Spirit. But now when it is known that the Lord appears as a sun, a just idea may be had of the proceeding Divine which is called the Holy Spirit, that it is one with the Lord, but that it proceeds from Him as heat and light from the sun. This also is the reason why the angels are in Divine heat and Divine light in the degree that they are in love and wisdom. Without the knowledge that the Lord appears as a sun in the spiritual world, and that His Divine thus proceeds, no one can ever know what is meant by proceeding, whether it is only to communicate those things which are the Father's and the Son's, or only to enlighten and teach. But still it is not of enlightened reason thus to acknowledge it as a Divine by itself, and to call it

God, and divide Him, when it is also known that God is one, and that He is omnipresent.

147. It was shown above that God is not in space, and that thereby He is omnipresent; also that the Divine is the same everywhere, but that there is apparent variety of it in angels and men by reason of varied reception. Now because the Divine proceeding from the Lord as a sun is in light and heat, and the light and heat flow first into universal recipients, which in the world are called atmospheres, and these are the recipients of clouds, it is evident that according as the interiors which are of the understanding with a man or an angel, are veiled by such clouds, so is he a receptacle of the proceeding Divine. By clouds are meant spiritual clouds which are thoughts, which, if they are from truths, agree with the Divine Wisdom, but if from falsities, disagree; wherefore also thoughts from truths in the spiritual world, when they are presented to the sight, appear as white clouds, and thoughts from falsities as black clouds. From these things it may be seen that the proceeding Divine is indeed in every man, but is variously veiled by each.

148. Since the Divine itself is present in angel and in man by spiritual heat and light, therefore it is said of those who are in the truths of the Divine Wisdom and in the goods of the Divine Love, when they are affected by these and from affection think from them and about them, that they grow warm with God; which also happens sometimes so that it is perceived and felt—as when a preacher speaks from zeal. Of the same it is also said, that they are enlightened by God, because the Lord, by His proceeding Divine, not only kindles the will with spiritual heat, but also enlightens the understanding with spiritual light.

149. That the Holy Spirit is the same with the Lord, and that it is the truth itself from which man has enlightenment, is plain from these passages in the Word. Jesus said, *When the Spirit of Truth is come, He will guide you into all*

truth; He shall not speak of Himself; but whatsoever He shall have heard, that shall He speak (John xvi. 13). *He shall glorify Me, for He shall receive of Mine, and shall show it unto you* (John xvi. 14, 15). It is also said that *He will be with the disciples and in them* (John xiv. 17). Jesus said, *The words that I speak unto you, they are spirit and they are life* (John vi. 63). From these passages it is plain that the truth itself which proceeds from the Lord is called the Holy Spirit; which because it is in light, enlightens.

150. Enlightenment which is attributed to the Holy Spirit is indeed in man from the Lord, but still it is brought about by means of spirits and angels. But the nature of that mediation cannot yet be described; only that angels and spirits can by no means enlighten a man from themselves, because they, in like manner as man, are enlightened by the Lord; and because they are enlightened in like manner, it follows that all enlightenment is from the Lord alone. It takes place by means of angels or spirits, because the man who is in enlightenment is then placed in the midst of such angels and spirits as receive from the Lord alone more enlightenment than others.

THE LORD CREATED THE UNIVERSE AND ALL THINGS OF IT BY MEANS OF THE SUN WHICH IS THE FIRST PROCEEDING OF THE DIVINE LOVE AND THE DIVINE WISDOM.

151. By the Lord is meant God from eternity, or Jehovah, Who is called Father and Creator, because the Lord is one with Him, as has been shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD; wherefore in the following pages, where also creation is treated of, He is named the Lord.

152. That all things in the universe were created by the Divine Love and the Divine Wisdom, was fully shown in Part I. (especially in n. 52, 53); here now it is to be

shown that this was done by means of the sun which is the first proceeding of the Divine Love and the Divine Wisdom. No one who is able to see effects from causes, and then from causes, effects in their order and in series, can deny that the sun is the first of creation; for all the things which are in its world subsist from it, and because they subsist from it, they also existed from it. The one implies and demonstrates the other; for all things are under the view of the sun, because it has made them so; and to keep them under its view is to make them so continually; wherefore also it is said that subsistence is perpetual existence. Also if anything were entirely withdrawn from the influence of the sun through the atmospheres, that thing would be instantly dissolved; for the atmospheres, which are purer and purer, and actuated in potency by the sun, hold all things in connection. Now because the subsistence of the universe, and of all things of it, is from the sun, it is plain that the sun is the first of creation from which other things are created. It is said from the sun, but it is meant from the Lord through the sun; for the sun also is created by the Lord.

153. There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world. All things were created by the Lord through the sun of the spiritual world, but not through the sun of the natural world; for the latter sun is far below the former. It is at a middle distance; above it is the spiritual world, and below it is the natural world; and the sun of the natural world has been created to render a secondary aid — which aid will be spoken of in what follows.

154. The universe and all things of it were created by the Lord by means of the sun of the spiritual world, because that sun is the first proceeding of the Divine Love and the Divine Wisdom, and from the Divine Love and the Divine Wisdom all things are (as was shown above, n.

52–82). There are three things in every created thing, in the greatest as in the least — end, cause, and effect. There cannot be a created thing in which these three are not. These three exist in the greatest, or in the universe, in this order: in the sun, which is the first proceeding of the Divine Love and the Divine Wisdom, is the end of all things; in the spiritual world are the causes of all things; in the natural world are the effects of all things. But how these three are in primaries and in ultimates will be told in what follows. Now because there can be no created thing in which these three are not, it follows that the universe and all things of it have been created by the Lord through the sun, where the end of all things is.

155. Creation itself cannot be brought within the comprehension, unless space and time are removed from the thought; but if these are removed, it may be comprehended. Remove them if you can, or so far as you can, and hold the mind in ideas abstracted from space and time, and you will perceive that the maximum of space and the minimum of space differ in nothing; and then you cannot but have the same idea of the creation of the universe, as of the creation of the particular things in the universe; and you will perceive that the diversity in created things exists from this, that there are infinite things in God-Man, and hence indefinite things in the sun, which is the first proceeding from Him, and these indefinite things exist as in an image in the created universe. From this it is that one thing cannot anywhere be the same as another. Hence is the variety of all things — which is presented to the sight together with space in the natural world, and in the appearance of space in the spiritual world; and it is a variety both of generals and of particulars. These are the things which have been shown in Part I., namely that in God-Man infinite things are distinctly one (n. 17–22); that all things in the universe have been created by the Divine Love and the Divine Wisdom (n. 52, 53); that all things in the cre-

ated universe are recipients of the Divine Love and of the Divine Wisdom of God-Man (n. 54–60); that the Divine is not in space (n. 7–10); that the Divine fills all spaces without space (n. 69–72); that the Divine is the same in the greatest and the smallest things (n. 77–82).

156. The creation of the universe and of all things of it, cannot be said to be accomplished from space to space, nor from time to time, thus progressively and successively, but from eternity and from infinity; not from eternity of time, because this cannot be, but from eternity not of time, for this is the same with the Divine; nor from infinity of space, because this too cannot be, but from infinity not of space, which also is the same with the Divine. I know that these things transcend the ideas of the thoughts which are in natural light, but they do not transcend the ideas of the thoughts which are in spiritual light, for in these ideas there is nothing of space and time. Nay, and they do not altogether transcend the ideas which are in natural light; for when it is said that infinity of space cannot be, every one affirms this from reason; it is the same with eternity, for this is infinity of time. If you say to eternity, this is comprehended from time, but from eternity is not comprehended, unless time is removed.

THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND THEREFORE DEAD; AND NATURE, BECAUSE IT DERIVES ITS ORIGIN FROM THAT SUN, IS DEAD.

157. Creation itself cannot be ascribed at all to the sun of the natural world, but wholly to the sun of the spiritual world; since the sun of the natural world is entirely dead, but the sun of the spiritual world is alive; for it is the first proceeding of the Divine Love and the Divine Wisdom; and what is dead does not act at all of itself, but is acted upon. Wherefore to ascribe to it anything of creation, would be like ascribing the work which the artificer

does, to the tool which is moved by his hand. The sun of the natural world is pure fire from which everything of life has been withdrawn; but the sun of the spiritual world is fire in which is the Divine Life. The angelic idea concerning the fire of the sun of the natural world, and concerning the fire of the sun of the spiritual world, is this—that the Divine Life is from within in the fire of the sun of the spiritual world, but from without in the fire of the sun of the natural world. From this it may appear that the actual existence of the natural sun is not from itself, but from the living force proceeding from the sun of the spiritual world. Wherefore if the living force of that sun were withdrawn or taken away, the natural sun would collapse. Hence it is that the worship of the sun is the lowest of all the forms of worship of God, for it is utterly dead as the sun itself is dead; wherefore that worship in the Word is called abomination.

158. Since the sun of the natural world is pure fire, and thus is dead, therefore the heat proceeding from it is also dead, and similarly the light proceeding from it is dead. In like manner the atmospheres which are called ether and air, and which receive and carry down in their bosom the heat and light of that sun are dead. Since these are dead, all and each of the things of the ground, which lie beneath and are called earths, are also dead. But still all and each of these are environed by spiritual things which proceed and flow forth from the sun of the spiritual world; and unless they were environed by these, the earths could not have been quickened, nor have produced the forms of uses, which are plants, nor the forms of life, which are animals; nor have supplied those materials by which man exists and subsists.

159. Now because nature begins from that sun, and all that exists and subsists from it is called natural, it follows that nature, with all and each of the things belonging to it is dead. That nature in man and in animals appears as

if alive, is owing to the Life which accompanies and quickens.

160. Since the lowest things of nature which make the earths are dead, and are not changeable and varied according to the states of affections and of thoughts, as in the spiritual world, but unchangeable and fixed, therefore there are spaces in nature, and there are distances of space. There are such things because creation ends there, and remains at rest. Hence it is plain that spaces are proper to nature; and because spaces in nature are not appearances of space according to states of life, as in the spiritual world, they also may be called dead.

161. Since times in like manner are stated and regular, they also are proper to nature; for the time of a day is regularly twenty-four hours, and the time of a year is regularly three hundred and sixty-five days and a quarter. The very states of light and shade, and of heat and cold, which make the times vary, regularly also return. The states which recur daily are morning, noon, evening, and night; and yearly, are spring, summer, autumn, and winter; the states of the year also regularly vary the states of the days. All these states, because they are not states of life, as in the spiritual world, are also dead; for in the spiritual world there is continual light and continual heat, and the light corresponds to the state of wisdom, and the heat to the state of love, with the angels; whence the states of these are living.

162. From these things may be seen the folly of those who ascribe all things to nature. Those who have confirmed themselves for nature have brought themselves to a state in which they are no longer willing to elevate the mind above nature; wherefore their mind is closed above, and opened below; and thus man becomes natural sensual, and is spiritually dead; and because he then thinks only from such things as he has drunk in from the senses of the body, or through the senses from the world, he also in heart

denies God. Then because conjunction with heaven is broken, conjunction with hell is established, the faculty of thinking and willing alone remaining, the faculty of thinking, from rationality, and the faculty of willing, from liberty; which two faculties every man has from the Lord, nor are they taken away. These two faculties belong equally to devils and to angels; but the devils apply them to being insane and to doing evil, and the angels to being wise and to doing good.

WITHOUT TWO SUNS, THE ONE LIVING AND THE OTHER DEAD, THERE CAN BE NO CREATION.

163. The universe in general is distinguished into two worlds, the spiritual and the natural. In the spiritual world are angels and spirits; in the natural world are men. These two worlds are entirely similar as to external appearance, so similar that they cannot be distinguished; but as to internal appearance they are entirely dissimilar. The men themselves who are in the spiritual world, who—as said above—are called angels and spirits, are spiritual, and because they are spiritual, they think spiritually and speak spiritually. But the men who are in the natural world are natural, and therefore think naturally and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. From this it is plain that these two worlds, the spiritual and the natural, are entirely distinct from each other, so that they can in no way be together.

164. Now because these two worlds are so distinct, it is necessary that there should be two suns, one from which all spiritual things are, and another from which all natural things are. And because all spiritual things in their origin are living, and all natural things from their origin are dead, and the suns are the origins, it follows that the one sun is

living and that the other sun is dead; also, that the dead sun itself was created through the living sun by the Lord.

165. The dead sun was created to the end that in ultimates all things may be fixed, stated, and constant, and that thus there may exist things which shall be permanent and enduring. Thus and not otherwise is creation founded. The terraqueous globe, in which, upon which, and around which, such things are, is as a basis and support; for it is the ultimate work, in which all things end, and upon which they rest. That it is also as a matrix, from which effects, which are the ends of creation, are produced, will be shown in what follows.

166. That all things were created by the Lord through the living sun, and nothing through the dead sun, may appear from this, that what is living disposes what is dead as it will, and forms it for uses, which are its ends; but not conversely. To think that all things are from nature, and that even life is from it, is only possible for one bereft of reason; he who so thinks does not know what life is. Nature cannot dispose life to any thing, for nature in itself is totally inert. That what is dead should act upon what is living, or that dead force should act upon living force, or, what is the same, that the natural should act upon the spiritual, is entirely contrary to order, and therefore to think this is contrary to the light of sound reason. What is dead or of nature may indeed in many ways be perverted or changed by external accidents, but still it cannot act upon life; but life acts upon it, according to the change of form that has been brought upon it. It is the same with physical influx into the spiritual operations of the soul; that there is not such influx, because there cannot be, is well known.

THE END OF CREATION EXISTS IN ULTIMATES, WHICH END IS THAT ALL THINGS MAY RETURN TO THE CREATOR, AND THAT THERE MAY BE CONJUNCTION.

167. First something shall be said of ends. There are three things which follow in order, which are called the first end, the middle end, and the ultimate end; and they are also called end, cause, and effect. These three must be together in everything, in order that it may be anything; for there cannot be a first end without a middle end, and at the same time an ultimate end; or, what is the same, there cannot be an end alone without a cause and an effect. Likewise neither can there be a cause alone without an end from which it is, and without an effect in which it is; nor again can there be an effect alone, that is, an effect without a cause and its end. That this is so may be comprehended if it be considered that an end without an effect, or separated from an effect, is not anything existing; wherefore it is nothing but a term. For an end, that it may actually be an end, must be terminated, and it is terminated in its effect, in which it is first called an end, because it is an end. It appears as if that which acts or accomplishes exists by itself; but this is an appearance from the fact that it is in the effect; but if separated from the effect it disappears in a moment. From these things it is plain that there must be these three, end, cause, and effect, in everything, that it may be anything.

168. Moreover it is to be known, that the end is the all in the cause, and also the all in the effect; from this it is that the end, the cause, and the effect, are called the first end, the middle end, and the ultimate end. But that the end may be the all in the cause, there must be something from the end in which the end shall be; and that it may be the all in the effect, there must be something from the end through the cause, in which the end shall be; for the end

cannot be in itself alone, but it must be in something existing from itself, in which it may be as to all that is its own, and, by acting, work itself out, even until it subsists. That in which it subsists is the ultimate end, which is called the effect.

169. These three, namely, end, cause, and effect, are in the created universe, in its greatest things as well as in its least. They are in the greatest and the least things of the created universe, because they are in God the Creator, Who is the Lord from eternity. But because He is Infinite, and in the Infinite infinite things are distinctly one (as was shown above, n. 17–22), therefore also these three in Him, and in the infinite things of Him, are distinctly one. From this it is that the universe — which was created from His Esse, and which, regarded as to uses is His image — acquired these three in each and everything in it.

170. The universal end, or the end of all things in creation, is, that there may be an eternal conjunction of the Creator with the created universe; and this conjunction is not possible unless there are subjects in which His Divine can be as in Itself, thus in which It can dwell and abide. And these subjects, that they may be the abodes and mansions of Him, must be recipients of His love and wisdom as of themselves; thus they must be such as will elevate themselves to the Creator as of themselves, and conjoin themselves with Him. Without this reciprocation there can be no conjunction. These subjects are men, who are able to elevate and conjoin themselves as of themselves. That men are such subjects, and that they are recipients of the Divine as of themselves, has been shown above many times. Through this conjunction, the Lord is present in every work created by Himself; for everything has been created finally for the sake of man. Wherefore the uses of all things which are created, ascend by degrees from ultimates to man, and through man to God the Creator from Whom they are (as was shown above, n. 65–68).

171. Creation continually advances to this ultimate end by these three things, which are end, cause, and effect, because these three are in the Lord the Creator (as was said just above), and the Divine is in all space without space (n. 69–72); and is the same in the greatest and the smallest things (n. 77–82); from which it is plain that the created universe, in the general progression to the ultimate end, is relatively the middle end. For forms of uses are continually raised up from the ground by the Lord the Creator in their order even to man, who as to his body is also from the ground. Man is then elevated by the reception of love and wisdom from the Lord; and that he may receive love and wisdom all means are provided; and he has been made such that he can receive, if only he will. From what has now been said it may be seen, though as yet merely in a general manner, that the end of creation exists in ultimates; which end is, that all things may return to the Creator, and that there may be conjunction.

172. That these three, end, cause, and effect, are in each and every created thing, may also be manifest from this, that all effects, which are called ultimate ends, become anew first ends, in a continuous series from the First end Who is the Lord the Creator, even to the ultimate end, which is the conjunction of man with Him. That all ultimate ends become anew first ends is plain from this, that there is nothing so inert and dead as to have no efficient power in it. Even from sand there is an exhalation which contributes aid in producing something, and therefore in effecting something.

PART III.

IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS, AND EARTHS, AS IN THE NATURAL WORLD; BUT THE FORMER ARE SPIRITUAL, WHILE THE LATTER ARE NATURAL.

173. That the spiritual world and the natural world are similar, with the difference only, that all things whatever in the spiritual world are spiritual, and all things in the natural world are natural, has been stated in the preceding pages, and shown in the work on HEAVEN AND HELL. Since these two worlds are similar, therefore in both there are atmospheres, waters, and earths, which are generals through which and from which all things and each exist with infinite variety.

174. As regards the atmospheres, which are called ethers and airs, they are similar in both worlds, the spiritual and the natural, with the difference that those in the spiritual world are spiritual, and those in the natural world are natural. The former are spiritual, because they exist from the sun which is the first proceeding of the Divine Love and the Divine Wisdom of the Lord, and from Him receive in themselves the Divine fire which is love, and the Divine light which is wisdom, and bear these down to the heavens where the angels are, and cause the presence of that sun in the greatest and in the smallest things there. The spiritual atmospheres are discrete substances, or least forms, originating from the sun; and because they each singly receive the sun, therefore the fire of the sun, distributed within so many substances or forms, and as it were enveloped by them, and tempered by the envelopments, becomes heat, equal at length to the love of the angels in heaven, and of the spirits under heaven; similarly the light of the sun. The natural atmospheres are similar to the spiritual atmospheres in this, that they also are discrete

substances and least forms, originating from the sun of the natural world; which also singly receive the sun and store up its fire in themselves, and temper it, and bear it down as heat to the earth, where men are; and similarly the light.

175. The difference between the spiritual atmospheres and the natural atmospheres is that the spiritual atmospheres are receptacles of the Divine fire and the Divine light, thus of love and wisdom, for they contain these within themselves; but the natural atmospheres are not receptacles of the Divine fire and the Divine light, but receptacles of the fire and light of their own sun, which in itself is dead, as was shown above; wherefore within there is nothing in them from the sun of the spiritual world, but still they are environed by the spiritual atmospheres which are from the spiritual sun. That this is the difference between the spiritual atmospheres and the natural atmospheres is from the wisdom of the angels.

176. That there are atmospheres in the spiritual world, as well as in the natural world, may appear from this, that angels and spirits breathe, and also speak and hear, as men do in the natural world; and respiration, and likewise speech and hearing, are effected by means of the lowest atmosphere which is called air; also from this, that angels and spirits see just like men in the natural world, and sight is not possible except by means of an atmosphere purer than air; also from this, that angels and spirits think and are affected just like men in the natural world, and thought and affection are not possible except by means of still purer atmospheres; and lastly, from this, that all things of the bodies of angels and spirits, external as well as internal, are held together, the external by an aerial atmosphere, and the internal by ethereal atmospheres. Without the pressure and action of these atmospheres it is plain that the interior and exterior forms of the body would dissolve away. Since the angels are spiritual, and all and each of

the things of their bodies are held together in connection, form, and order by atmospheres, it follows that these atmospheres are spiritual; and they are spiritual, because they arise from the spiritual sun which is the first proceeding of the Divine Love and the Divine Wisdom of the Lord.

177. That in the spiritual world there are also waters and earths, as in the natural world — with the difference, that the waters and earths of the spiritual world are spiritual — was stated above, and is shown in the work on HEAVEN AND HELL. And because these are spiritual, they are actuated and modified by the heat and light of the spiritual sun by means of the atmospheres proceeding from it, just as the waters and earths in the natural world are actuated and modified by the heat and light of the sun of their world by means of its atmospheres.

178. Atmospheres, waters, and earths are here mentioned, because these three are generals, through which and from which each and all things exist with infinite variety. The atmospheres are the active forces, the waters are the mediate forces, and the earths are the passive forces, from which all effects exist. That these three are such forces in their series, is solely from the life which proceeds from the Lord as a sun, and which causes them to be active.

THERE ARE DEGREES OF LOVE AND WISDOM, AND HENCE DEGREES OF HEAT AND LIGHT, ALSO DEGREES OF ATMOSPHERES.

179. Unless it be known that there are degrees, also what and of what nature they are, the things that follow cannot be comprehended; since there are degrees in every created thing, thus in every form; wherefore in this Part of the ANGELIC WISDOM degrees will be treated of. That there are degrees of love and wisdom may clearly appear from the angels of the three heavens. The angels of the

third heaven so far excel the angels of the second heaven in love and wisdom, and these, the angels of the lowest heaven, that they cannot be together; degrees of love and wisdom distinguish and separate them. Hence it is that the angels of the lower heavens cannot ascend to the angels of the higher heavens; and if they are permitted to ascend, they do not see the higher angels, nor anything that is about them. The reason why they do not see them is, that their love and wisdom is of a higher degree, transcending their perception. For every angel is his own love and his own wisdom, and love together with wisdom in its own form is a man, because God, Who is Love itself and Wisdom itself, is a Man. Sometimes I have been permitted to see angels of the lowest heaven ascend to the angels of the third heaven, and when they had climbed up thither, I heard them complaining that they did not see any one, and yet they were in the midst of the higher angels. Afterward they were instructed that those angels were invisible to them because their love and wisdom were imperceptible to them, and that love and wisdom cause an angel to appear as a man.

180. That there are degrees of love and wisdom, appears still more clearly from the love and wisdom of the angels relatively to the love and wisdom of men. That the wisdom of the angels is relatively ineffable is well known; also that it is incomprehensible to men when they are in natural love, will be seen in what follows. It appears ineffable and incomprehensible because it is of a higher degree.

181. Since there are degrees of love and wisdom, there are also degrees of heat and light. By heat and light are meant spiritual heat and light, such as the angels have in the heavens, and such as men have as to the interiors which are of their minds; for men have a similar heat of love, and a similar light of wisdom, to those of the angels. In the heavens the heat of the angels is according to their love in quality and degree; and it is the same with their light

in respect to their wisdom. The reason is, that with them the love is in the heat, and the wisdom in the light, as was shown above. It is the same with men on earth — with the difference, however, that the angels feel that heat, and see that light, but men do not; for the reason that men are in natural heat and light, and, so long as they are so, do not feel spiritual heat, except by a certain delight of love, and do not see spiritual light except by a perception of truth. Now as man, while he is in natural heat and light, knows nothing of the spiritual heat and light within him, and this cannot be known except through experience from the spiritual world, therefore the heat and light in which the angels and their heavens are, will be here spoken of especially. From this and from no other source can there be enlightenment in this matter.

182. But the degrees of spiritual heat cannot be described from experience, because love, to which spiritual heat corresponds, does not fall thus under the ideas of thought; but the degrees of spiritual light can be described because light does so fall, for it is of thought. Yet from the degrees of light the degrees of spiritual heat can be comprehended; for they are in like degree. As regards, then, the spiritual light in which the angels are, I have been permitted to see it with my eyes; the light with the angels of the higher heavens is so white that it cannot be described, not even by the whiteness of snow, and also so glowing that this also cannot be described, not even by the brightness of the sun of this world. In a word, that light exceeds a thousand times the noon-day light on earth. But the light with the angels of the lower heavens can be described in a measure by comparisons, but still it exceeds the most intense light of our world. The reason why the light of the angels of the higher heavens cannot be described is, that their light makes one with their wisdom; and because their wisdom, relatively to the wisdom of men, is ineffable, so also is their light. From these few things it

may be seen that there are degrees of light; and because wisdom and love are in similar degree, it follows that there are similar degrees of heat.

183. Since the atmospheres are the receptacles and containants of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light, and also that there are as many as there are degrees of love and wisdom. That there are atmospheres, and that these are distinguished from one another by distinct degrees, has been made plain to me by much experience in the spiritual world — especially from this, that the angels of the lower heavens cannot breathe in the region of the higher angels, and that they appear to themselves to gasp for breath, as living creatures do when raised from the air into the ether, or from water into air. The spirits below the heavens also appear as in a mist. That there are several atmospheres, and that they are distinguished from one another by distinct degrees, may be seen above (n. 176).

DEGREES ARE OF TWO KINDS, DEGREES OF ALTITUDE AND DEGREES OF LATITUDE.

184. A knowledge of degrees is as it were a key for opening the causes of things, and for entering into them. Without this knowledge scarcely anything of cause can be known; for, without it, the objects and subjects of both worlds appear of such a sameness, as if there were nothing in them except what is seen with the eye; when yet this, compared to the things which lie hidden within, is as one to a thousand, nay to tens of thousands. The interiors which are not manifest cannot be revealed in any way unless degrees are understood. For exteriors pass to interiors, and by these to inmosts through degrees; not through continuous degrees, but through discrete degrees. Diminishings or decreasings from grosser to finer, or from denser to rarer are called continuous degrees — or rather the incre-

ments and increasings from finer to grosser, or from rarer to denser — as of light to shade, or of heat to cold. But discrete degrees are entirely different: they are as things prior, posterior, and postreme; or as end, cause, and effect. These degrees are called discrete, because the prior is by itself, the posterior by itself, and the postreme by itself; but still taken together they make one. The atmospheres — which are called ethers and airs — from the highest to the lowest, or from the sun to the earth, are discreted into such degrees; and they are like simples, collections of simples, and collections again of these, which taken together are called a composite. These degrees are discrete, because they exist distinctly, and they are meant by degrees of altitude; but the former degrees are continuous, because they increase continuously, and they are meant by degrees of latitude.

185. All and each of the things which exist in the spiritual world and in the natural world exist from discrete degrees and at the same time from continuous degrees, together, or from degrees of altitude and degrees of latitude. That dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees is called latitude; their position relatively to the sight of the eye does not alter the denomination. Without a knowledge of these degrees, nothing can be known of the distinction between the three heavens; nor of the distinctions in the love and wisdom of the angels there; nor of the distinctions in the heat and light in which they are; nor of the distinctions in the atmospheres which environ and contain. Also without a knowledge of these degrees, nothing can be known of the distinctions in the interior faculties which are of the mind in men; and so nothing of their state as to reformation and regeneration; nor of the distinctions in the exterior faculties, which are of the body both with angels and with men; and nothing whatever of the distinction between spiritual and natural, and therefore

nothing of correspondence. Nay, nothing can be known of any distinction of life between men and beasts, and between the more perfect and the less perfect animals; nor of the distinctions among the forms of the vegetable kingdom, and among the materials of the mineral kingdom. From which things it may appear, that they who are ignorant of these degrees cannot see causes from any judgment; they see effects only, and judge of causes from them, which is done for the most part by an induction on the same plane with effects — when yet causes do not produce effects continuously, but discretely; for the cause is one thing, and the effect is another; the distinction is as between prior and posterior, or as between the thing that forms and the thing that is formed.

186. That it may be still better comprehended what and of what nature discrete degrees are, and what is the difference between them and continuous degrees, let the angelic heavens serve as an example. There are three heavens, and these distinct by degrees of altitude; wherefore one heaven is under another; nor do they communicate except by influx, proceeding from the Lord through the heavens in their order to the lowest, and not conversely. But each heaven by itself is divided, not by degrees of altitude, but by degrees of latitude. Those who are in the middle, or in the centre, are in the light of wisdom; but those who are around even to the boundaries are in the shade of wisdom. Thus wisdom decreases even to ignorance, as light decreases to shade. This takes place continuously. It is the same with men. The interiors which are of their minds, are distinguished into as many degrees as the angelic heavens; and one degree is above another; wherefore the interiors of men, which are of their minds, are distinguished into discrete degrees, or degrees of altitude. Hence it is, that a man may be in the lowest degree, and then in a higher, and also in the highest degree, according to the degree of his wisdom; and that when he

is only in the lowest degree, the higher degree is closed; and that it is opened as he receives wisdom from the Lord. There are also in a man, as in heaven, continuous degrees, or degrees of latitude. That a man is similar to the heavens, is because as to the interiors of his mind he is a heaven in the smallest form so far as he is in love and in wisdom from the Lord. That man as to the interiors of his mind is a heaven in the smallest form, may be seen in the work on HEAVEN AND HELL (n. 51–58).

187. From these few things it may be manifest that he who does not know anything of discrete degrees, or degrees of altitude, cannot know anything of the state of man as to his reformation and regeneration — which are effected through the reception of love and wisdom from the Lord, and then through the opening of the interior degrees of his mind in their order. Nor can he know anything of the influx through the heavens from the Lord, nor anything of the order into which he has been created. For if any one thinks of these things, not from discrete degrees or those of altitude, but from continuous degrees or those of latitude, he cannot see anything about them except from effects; he can see nothing from causes. And to see from effects alone, is to see from fallacies — whence come errors, one after another; which may be so multiplied by inductions that at length enormous falsities are called truths.

188. I am not aware that anything has hitherto been known of discrete degrees or those of altitude, but only of continuous degrees or those of latitude. And yet nothing of cause can be truly known without a knowledge of degrees of both kinds. Wherefore these degrees must be treated of in the whole of this Part. For the end of this little work is that causes may be revealed, and that effects may be seen from them, and thus that the darkness may be dispelled in which the man of the church is concerning God and concerning the Lord, and in general concerning Divine things which are called spiritual. This I can affirm,

that the angels are in sorrow on account of the darkness on earth: they say that they see light hardly anywhere, and that men seize upon fallacies and confirm them, and thereby multiply falsities upon falsities; and to confirm these, by reasonings from falsities and from truths falsified they hunt after things which cannot be dispelled on account of the darkness concerning causes, and the ignorance concerning truths. Most of all they lament over confirmations about faith separate from charity, and over justification by that faith; also over the ideas of men about God, about angels and spirits, and their ignorance of what love and wisdom are.

DEGREES OF ALTITUDE ARE HOMOGENEOUS, AND ONE FROM ANOTHER IN A SERIES, AS ARE END, CAUSE, AND EFFECT.

189. Since degrees of latitude, or continuous degrees, are as the gradations from light to shade, from heat to cold, from hard to soft, from dense to rare, from thick to thin, and so forth, and since these degrees are known from sensual and ocular experience, but not so the degrees of altitude, or discrete degrees, therefore in this Part these degrees must be specially treated of; for without a knowledge of these degrees causes cannot be seen. It is known indeed that end, cause, and effect follow in order, like prior, posterior, and postreme; also that the end produces the cause, and through the cause the effect, in order that the end may exist; and also many other things regarding these matters. And yet to know these things, and not to see them by application to what exists, is only to know abstractions, which remain only so long as metaphysical analysis is in the thought. Hence it is, that although end, cause, and effect proceed by discrete degrees, still little if anything is known in the world concerning these degrees. For a mere knowledge of abstractions is like something airy which flies away; but when abstractions are applied to such things as

are in the world, they are as that which is seen on earth with the eyes, and which remains in the memory.

190. All things which exist in the world of which three-fold dimension is predicated, or which are called composite, consist of degrees of altitude, or discrete degrees — but let examples illustrate. It is known from ocular experience, that every muscle in the human body consists of very small fibres, and that these put together in fascicles form larger fibres, called motor fibres, and that from groups of these exists the compound called a muscle. It is the same with the nerves; in them from very small fibres are composed larger fibres, which appear as filaments, and from these grouped together is composed the nerve. It is the same with the rest of the combinations, confasciculations, and groupings from which are the organs and viscera; for these are compositions of fibres and vessels variously put together by similar degrees. It is the same also in each and every thing of the vegetable kingdom, and of the mineral kingdom. In woods there are combinations of filaments in a three-fold order. In metals and stones there are groupings of parts also in a three-fold order. From these things it is plain what the nature of discrete degrees is, namely, that the second is from the first, and through the second is the third, which is called the composite; and that each degree is discreted from the others.

191. From these things conclusions may be formed as to those which are not visible before the eyes, because the case with them is the same — as with the organic substances which are the receptacles and dwellings of the thoughts and affections in the brains; with the atmospheres; with heat and light; and with love and wisdom. For the atmospheres are the receptacles of heat and light; and heat and light are the receptacles of love and wisdom. Wherefore, as there are degrees of the atmospheres, there are also similar degrees of heat and light, and similar degrees of love and wisdom; for they both follow the same order.

192. That these degrees are homogeneous, that is, of the same character and nature, appears from what has just been said. The motor fibres of the muscles, smallest, larger, and largest, are homogeneous; the nervous fibres, smallest, larger, and largest, are homogeneous; the filaments of woods from the smallest to their composite are homogeneous; the parts of stones and metals of every kind likewise. The organic substances which are the receptacles and dwellings of the thoughts and affections, from the most simple to the general aggregate which is the brain, are homogeneous. The atmospheres, from pure ether to air, are homogeneous. The degrees of heat and light in a series, according to the degrees of the atmospheres, are homogeneous, and therefore also the degrees of love and wisdom are homogeneous. The things which are not of the same character and nature are heterogeneous, and do not agree with the homogeneous; therefore they cannot form discrete degrees with them, but only with their own, which are of the same character and nature — with which they are homogeneous.

193. That these things in their order are as ends, causes, and effects, is plain; for the first, which is the smallest, produces its cause through the mediate, and its effect through the ultimate.

194. It is to be known that each degree is distinct from the others by means of coverings of its own, and all the degrees together are distinct by means of a general covering; and that the general covering communicates with the interiors and with the inmosts in their order. Hence is conjunction of all and unanimous action.

THE FIRST DEGREE IS THE ALL IN ALL THINGS OF THE SUBSEQUENT DEGREES.

195. The reason is, that the degrees of each subject and of each thing are homogeneous; and they are homogeneous because produced from the first degree. For the formation of these degrees is such, that the first, by forming bundles or masses, in a word, by means of groupings, produces the second, and through this the third; and discretes each from the others by a covering drawn around it. Hence it is plain that the first degree is the principal and is alone dominant in the subsequent degrees; consequently that the first degree is the all in all things of the subsequent degrees.

196. It is said that degrees are such with respect to each other, but it is meant that substances are such in their degrees. To speak of degrees is an abstract form of speaking which is universal, and thus applicable to every subject or thing which is in this kind of degrees.

197. Application may be made to all those things which have been enumerated in the preceding article, namely, to the muscles, the nerves, the materials and parts of each kingdom, the vegetable and the mineral, to the organic substances which are the subjects of the thoughts and affections in man, to the atmospheres, to heat and light, and to love and wisdom. In all these the first thing is alone dominant in the subsequent things; nay, it is the only thing in them, and because it is the only thing in them, it is the all in them. That this is so is also plain from these things which are known; namely, that the end is the all of the cause, and that through the cause it is the all of the effect; and therefore the end, the cause, and the effect are called the first end, the mediate end, and the ultimate end; also, that the cause of the cause is also the cause of the thing caused; and that there is nothing essential in causes

except the end, and nothing essential in motion except effort; also, that the substance which is substance in itself, is the only substance.

198. From these things it may be clearly seen that the Divine, which is substance in itself, or the one and only substance, is that from which are all things whatsoever that have been created; thus that God is all in all things of the universe, in accordance with what has been shown in Part I. — as, that the Divine Love and the Divine Wisdom is substance and form (n. 40–43); that the Divine Love and the Divine Wisdom is substance and form in itself, thus the very and only reality (n. 44–46); that all things in the universe are created by the Divine Love and the Divine Wisdom (n. 55–60); that hence the created universe is His image (n. 61–64); that the Lord alone is heaven where the angels are (n. 113–118).

ALL PERFECTIONS INCREASE AND ASCEND WITH DEGREES AND ACCORDING TO THEM.

199. That there are degrees of two kinds, degrees of latitude and degrees of altitude, was shown above (n. 184–188); and that the degrees of latitude are like those of light verging to shade, or of wisdom verging to ignorance; but that the degrees of altitude are as end, cause, and effect, or as prior, posterior, and postreme. Of the latter degrees it is said that they ascend or descend, for they are of altitude; but of the former it is said that they increase or decrease, for they are of latitude. These two kinds of degrees differ so much from each other that they have nothing in common; therefore they must be perceived distinctly, and by no means be confounded.

200. That all perfections increase and ascend with degrees, and according to them, is because all predicates follow their subjects, and perfection and imperfection are general predicates; for they are predicated of life, of forces,

and of forms. PERFECTION OF LIFE is perfection of love and wisdom; and because the will and the understanding are the receptacles of love and wisdom, perfection of life is also perfection of the will and the understanding, and thence of the affections and the thoughts; and because spiritual heat is the containant of love, and spiritual light is the containant of wisdom, the perfection of these may also be referred to the perfection of life. PERFECTION OF FORCES is the perfection of all things which are actuated and moved by life, but in which there is no life. Such forces are the atmospheres as to their actuated motions; and such forces also are the interior and exterior organic substances in man, and also in animals of every kind. Such forces also are all things in the natural world which derive activities immediately and mediately from the sun there. PERFECTION OF FORMS and perfection of forces make one, for such as the forces are, such are the forms; with the difference only, that forms are substances, but forces are their activities; and therefore similar degrees of perfection belong to both. The forms which are not at the same time forces, are also perfect according to degrees.

201. The perfections of life, forces, and forms, increasing or decreasing according to the degrees of latitude or continuous degrees will not be spoken of here, because these degrees are known in the world; but the perfections of life, forces, and forms ascending or descending according to degrees of altitude, or discrete degrees; because these degrees are not known in the world. But how perfections ascend and descend according to these degrees, can be little known from the visible things in the natural world, but clearly from the visible things in the spiritual world. From the visible things in the natural world it is only discovered that the more interiorly they are looked into, the more wonderful are the things that appear — as, for instance, in the eyes, in the ears, in the tongue, in the muscles, the heart, the lungs, the liver, the pancreas, the

kidneys, and in the other viscera; likewise in seeds, fruits, and flowers; and also in metals, minerals, and stones. That in all these, more wonderful things appear the more interiorly they are looked into is well known; but yet from these wonders it has been little known that those things are interiorly more perfect according to degrees of altitude or discrete degrees. Ignorance of these degrees has concealed this. But because the same degrees clearly appear in the spiritual world — for the whole of that world from highest to lowest is distinctly discreted into these degrees — therefore from that world a knowledge of them can be derived; from which knowledge conclusions may then be drawn respecting the perfections of forces and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens arranged according to degrees of altitude. In the highest heaven are angels superior in all perfection to the angels of the middle heaven; and in the middle heaven are angels superior in all perfection to the angels of the lowest heaven. The degrees of perfections are such, that the angels of the lowest heaven cannot ascend to the first threshold of the perfections of the angels of the middle heaven, nor these to the first threshold of the perfections of the angels of the highest heaven. This appears incredible, but still it is the truth. The reason is, that they are consociated according to discrete degrees, and not according to continuous degrees. It has been made known to me by experience that there is such a difference in affections and thoughts, and thence in speech, between the angels of the higher and the lower heavens, that they have nothing in common; and that communication takes place only through correspondences, which exist by means of the immediate influx of the Lord into all the heavens, and the mediate influx through the highest heaven into the lowest. Because these differences are such, they cannot be expressed in natural language, and therefore cannot be

described; for the thoughts of angels do not fall into natural ideas, for they are spiritual. They can be expressed and described only by the angels themselves in their own languages, words, and writings, and not in those that are human. This is why it is said that in the heavens ineffable things are heard and seen. These differences may in a measure be comprehended from the consideration that the thoughts of the angels of the highest or third heaven are thoughts of ends, and the thoughts of the angels of the middle or second heaven are thoughts of causes, and the thoughts of the angels of the lowest or first heaven are thoughts of effects. It is to be known that it is one thing to think from ends, and another to think about ends; also that it is one thing to think from causes, and another to think about causes; and likewise that it is one thing to think from effects, and another to think about effects. The angels of the lower heavens think about causes and about ends, but the angels of the higher heavens from causes and from ends; and to think from these is of higher wisdom, but to think about them is of lower wisdom. To think from ends is of wisdom, to think from causes is of intelligence, and to think from effects is of knowledge. From these things it is plain that all perfection ascends and descends with degrees, and according to them.

203. Since the interior things of man which are of his will and understanding are similar to the heavens as to degrees — for man, as to the interior things which are of his mind is a heaven in the smallest form — therefore their perfections also are similar. But these perfections do not appear to any man so long as he lives in the world, because he is then in the lowest degree; and from the lowest degree the higher degrees cannot be known. But after death they are known; for the man then comes into that degree which corresponds to his love and wisdom, for he then becomes an angel, and thinks and speaks things ineffable to his natural man; for there is then an elevation of all things

of his mind, not in a simple ratio, but in a threefold ratio. The degrees of altitude are in this latter ratio, but the degrees of latitude in the former. But no others ascend and are raised up into those degrees, than those who in the world have been in truths, and have applied them to the life.

204. It appears as if prior things were less perfect than posterior things, or simples than composites; but prior things from which are posterior, or simples from which are composites, are the more perfect. The reason is that the prior or the simpler are more naked and less covered over with substances and matters devoid of life; and are as it were more Divine, and therefore nearer to the spiritual sun where the Lord is. For perfection itself is in the Lord, and thence in that sun, which is the first proceeding of His Divine Love and Divine Wisdom; and from that in those things which come next; and so in order down to the lowest things, which are more imperfect according as they are more distant. Unless there were such an eminent perfection in prior and simple things, neither man, nor any animal, could exist and afterward subsist from seed; nor could the seeds of trees and shrubs vegetate and bear fruit. For every prior thing, the more prior it is, and every simple thing, the more simple it is, because it is more perfect, is more exempt from harm.

IN SUCCESSIVE ORDER THE FIRST DEGREE MAKES THE HIGHEST, AND THE THIRD THE LOWEST; BUT IN SIMULTANEOUS ORDER THE FIRST DEGREE MAKES THE INNERMOST, AND THE THIRD THE OUTERMOST.

205. There is successive order, and there is simultaneous order. The successive order of these degrees is from the highest to the lowest, or from the top to the bottom. In this order are the angelic heavens. The third heaven there is the highest, the second is the middle, and the first is the lowest. Such is their situation relatively to each other. In a similar successive order are the states of love and wisdom with the angels there, and also of heat and light, and of the spiritual atmospheres. In a similar order are all the perfections of the forms and forces there. When the degrees of altitude or discrete degrees are in successive order, they may be compared to a column divided into three steps, by which there is ascent and descent. In its upper story are things most perfect and beautiful, in the middle are things less perfect and beautiful, but in the lowest are things still less perfect and beautiful. But simultaneous order which consists of the same degrees, has another appearance. In this, the highest things of successive order, which, as was said above, are the most perfect and beautiful, are in the inmost, the lower things are in the middle, and the lowest in the circumference. They are as in a solid consisting of these three degrees, in the middle or centre of which are the most subtile parts, around this less subtile parts, and at the extremes which make the circumference there are parts compounded of the former, and therefore more gross. It is like the column spoken of just above, subsiding into a plane; the highest part of the column makes the innermost of the plane, the middle makes the middle, and the lowest the outermost.

206. Since the highest of successive order becomes the

innermost of simultaneous order, and the lowest becomes the outermost, therefore, in the Word, by higher is signified inner and by lower is signified outer. The like is signified by upward and downward, and also by high and deep.

207. In every ultimate there are discrete degrees in simultaneous order. The motor fibres in every muscle, the fibres in every nerve, also the fibres and the little vessels in every viscus and organ, are in such an order. Innermost in them are the most simple things which are the most perfect; the outermost is the composite of these. There is a similar order of these degrees in every seed and in every fruit, and also in every metal and stone; the parts of these, from which is the whole, are such. The innermost, the middle, and the outermost of the parts are in those degrees, for they are successive compositions, that is to say, bundles and masses from simples, which are their first substances or materials.

208. In a word, there are such degrees in every ultimate, thus in every effect. For every ultimate consists of prior things, and these of their firsts. And every effect consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the effect, as was shown above; and the end makes the inmost, the cause the middle, and the effect the ultimate. That it is the same with the degrees of love and wisdom, of heat and light, and also with the organic forms of the affections and thoughts in man, will be seen in what follows. The series of these degrees in successive order and in simultaneous order is also treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 38, and elsewhere). It is there shown that there are similar degrees in all and each of the things of the Word.

THE ULTIMATE DEGREE IS THE COMPLEX, CONTAINANT, AND BASIS OF THE PRIOR DEGREES.

209. The doctrine of degrees which is delivered in this Part, has hitherto been illustrated by various things which exist in both worlds; as by the degrees of the heavens where the angels are, by the degrees of heat and light with them, and by the degrees of the atmospheres, and by various things in the human body, and also in the animal and mineral kingdoms. But this doctrine reaches further; it applies not only to natural things, but also to civil, moral, and spiritual things, and to everything that belongs to them. There are two reasons why the doctrine of degrees applies also to such things. First, because in everything of which anything can be predicated, there is the trine which is called end, cause, and effect, and these three are related to one another according to degrees of altitude. The second reason is that all things civil, moral, and spiritual are not abstracted from substance, but are substances. For as love and wisdom are not abstract things, but are substance (as was shown above, n. 40–43), so likewise are all those things which are called civil, moral, and spiritual. These can indeed be thought of abstractedly from substances, but still in themselves they are not abstracted — as for example, affection and thought, charity and faith, will and understanding; for it is the same with these as with love and wisdom — they do not exist apart from subjects which are substances, but are states of subjects or substances. That they are changes of these which present variations, will be seen in what follows. By substance is also meant form, because substance is not possible without form.

210. From the fact that will and understanding, affection and thought, and charity and faith, could be thought of, and have been thought of, abstractedly from the substances

which are their subjects, it has come about that a just idea of these things has perished — which is that they are states of substances or forms, just like sensations and actions, which also are not realities abstracted from the organs of sensation and motion. Abstracted or separated from these they are only imaginary entities; for they are like sight without the eye, hearing without the ear, taste without the tongue, and so forth.

211. Since all things civil, moral, and spiritual progress through degrees, just as natural things do; and not only through continuous degrees, but also through discrete degrees; and since the progressions of discrete degrees are like the progressions of ends to causes, and of causes to effects, I will illustrate and confirm the present matter, which is, that the ultimate degree is the complex, containant, and basis of the prior degrees, by the things above mentioned, namely, by love and wisdom, the will and the understanding, affection and thought, and charity and faith.

212. That the ultimate degree is the complex, containant, and basis of the prior degrees, appears plainly from the progression of ends and causes to effects. That the effect is the complex, containant, and basis of the causes and ends, may be comprehended by enlightened reason; but not so clearly that the end, with all things of it, and the cause, with all things of it, are actually in the effect, and that the effect is their full complex. That it is so, may appear from what has been said above in this Part, especially from this, that one thing is from another in a threefold series; and that the effect is nothing else than the end in its ultimate; and because the ultimate is the complex, it follows that the ultimate is the containant, and also the basis.

213. As regards love and wisdom: love is the end, wisdom the instrumental cause, and use is the effect; and use is the complex, containant, and basis of wisdom and love; and use is such a complex and such a containant, that all

things of love and all things of wisdom are actually in it; and in it they exist together. But it must be thoroughly understood that all things of love and wisdom which are homogeneous and concordant are present in use — according to what was said and shown above (in the articles, n. 189–194).

214. Affection, thought, and action are also in a series of similar degrees, because all affection has relation to love, thought to wisdom, and action to use. Charity, faith, and good works are in a series of similar degrees; for charity is of affection, faith is of thought, and good works are of action. Will, understanding, and performance are also in a series of similar degrees; for will is of love and thence of affection, understanding is of wisdom and thence of faith, and performance is of use and thence of work. Accordingly, as all things of wisdom and love are in use, so all things of thought and affection are in action, all things of faith and charity in good work, and so forth; but all things homogeneous, that is, concordant.

215. That the ultimate of each series, that is to say, use, action, work, and performance, is the complex and containant of all the prior things, has not yet been known. It appears as if there were nothing more in use, action, work, and performance than such as there is in motion; but still all the prior things are actually in them, and so fully that nothing is wanting. They are enclosed in them like wine in its cask, and like furniture in its house. That they are not apparent, is because they are only viewed externally, and viewed externally they are merely activities and motions. It is as when the arms and hands move, and one does not know that a thousand motor fibres concur in every motion of them; and that to the thousand motor fibres thousands of things of thought and affection correspond, which excite the motor fibres. And because these act so deeply, they do not appear before any sense of the body. This is known, that nothing is done in the body, or through it, except from

the will through the thought; and because both of these act, it cannot be but that all and each of the things of the will and the thought are in the action. They cannot be separated. Hence it is that from a man's deeds or works others judge of the thought of his will, which is called his intention. This has been made known to me, that the angels from a man's deed or work alone, perceive and see all the will and thought of the doer. The angels of the third heaven perceive and see from his will the end for which he acts; and the angels of the second heaven the cause through which the end operates. Hence it is that in the Word works and deeds are so often commanded, and that it is said that a man is known by them.

216. It is of the angelic wisdom that unless the will and the understanding, or affection and thought, also charity and faith, clothe and invest themselves with works or deeds whenever it is possible, they are but as airy things which pass away, or as phantoms in the air which perish; and that then first they endure in a man, and become part of his life, when he performs and does them. The reason is that the ultimate is the complex, containant, and basis of prior things. Such an airy thing, and such a phantom, is faith separated from good works; and such also are faith and charity without the exercise of them — with the difference only, that those who maintain faith and charity know how to do good works and can will to do them, but not those who are in faith separated from charity.

THE DEGREES OF ALTITUDE ARE IN FULNESS AND IN POWER IN THEIR ULTIMATE DEGREE.

217. In the preceding chapter it was shown that the ultimate degree is the complex and containant of the prior degrees. Hence it follows that the prior degrees are in fulness in their ultimate; for they are in their effect, and every effect is the fulness of its causes.

218. That those ascending and descending degrees, which are also called prior and posterior, and likewise degrees of altitude and discrete degrees, are in their power in their ultimate, may be confirmed by all those things which have been presented in the preceding chapters as confirmations from things sensible and perceptible. But here I only wish to confirm them by the efforts, forces, and motions in dead subjects and in living subjects. It is known that effort effects nothing of itself, but through forces corresponding to itself, and through these produces motion; and that consequently effort is the all in forces, and through forces is the all in motion; and because motion is the ultimate degree of effort, that by this motion it exerts its power. Effort, force, and motion are not otherwise conjoined than according to degrees of altitude, the conjunction of which is not by continuity, for they are discrete, but by correspondences. For effort is not force, nor is force motion, but force is produced by effort, for force is effort sent forth, and motion is produced through force. Wherefore there is no power in effort alone, nor in force alone, but in motion, which is their product. That this is so, appears still somewhat doubtful, because it is not illustrated by application to sensible and perceptible things in nature; but still, such is the progression of effort, force, and motion into power.

219. But let there be application of these things to living effort, and to living force, and to living motion. Living effort in man, who is a living subject, is his will united to

his understanding. Living forces in man are the things which interiorly constitute his body; in all of which there are motor fibres connected in various ways. And living motion in man is action, which is produced through these forces by the will united to the understanding. For the interior things which are of the will and the understanding make the first degree; the interior things of the body make the second degree; and the whole body, which is the complex of these, makes the third degree. That the interior things which are of the mind have no power except through the forces in the body, and that the forces also have no power except through the action of the body itself, is known. These three do not act continuously, but discretely, and to act discretely is to act by correspondences. The interior things which are of the mind correspond to the interior things of the body, and the interior things of the body correspond to its exteriors, through which actions exist; wherefore the two prior degrees have power through the exteriors of the body. It may seem as if effort and forces in man were in some power even though there is no action, as in sleep and in states of rest, but still the determinations of efforts and forces are then directed into the general motor organs of the body, which are the heart and the lungs. But when the action of these ceases, the forces also cease, and the efforts with the forces.

220. Inasmuch as the whole, or the body, has determined its powers chiefly into the arms and hands, which are its ultimates, therefore in the Word by the arms and hands is signified power, and by the right hand superior power. Since such is the evolution and putting forth of degrees into power, therefore from the action alone which is performed by the hands, the angels who are with man, and in the correspondence of all things belonging to him, know what he is as to understanding and will, and also as to charity and faith, and thus as to the internal life which is of his mind, and as to the external life which is from it in the body. I have

often wondered that the angels have such knowledge merely from the action of the body through the hands; but still it has sometimes been shown to me by living experience, and I have been told that it is for this reason that ordinations into the ministry are performed by the laying on of hands; and that by touching with the hand is signified communicating; besides other similar things. From these things the conclusion is formed, that the all of charity and faith is in works, and that charity and faith without works are like rainbows about the sun, which fade away and are dispersed by a cloud. On this account works are spoken of so often in the Word, and we are told to do them, and that a man's salvation depends upon them; also he who does them is called wise, and he who does not do them is called foolish. But it must be known that by works are here meant uses which are actually done; for in them and according to them is the all of charity and faith. There is this correspondence with uses, because the correspondence is spiritual, but it is established through substances and matters, which are subjects.

221. Here two arcana, which are brought within reach of the understanding by what has been said, can be revealed. The first arcanum is, that the Word in the sense of the letter is in its fulness and in its power. For there are three senses in the Word, according to the three degrees — the celestial sense, the spiritual sense, and the natural sense. Since these senses are in the Word according to the three degrees of altitude, and their conjunction is effected by correspondences, therefore not only is the ultimate sense — which is the natural and is called the sense of the letter — the complex, containant, and basis of the corresponding interior senses, but also the Word in the ultimate sense is in its fulness and in its power. That it is so is abundantly shown and confirmed in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 27–69). The second arcanum is, that the Lord came into the

world, and took upon Him the Human, in order that He might put Himself into the power of subjugating the hells, and of reducing all things to order both in the heavens and on the earths. This Human He put on over His former Human. The Human which He put on in the world was like the human of a man in the world; yet both these Humans are Divine, and therefore infinitely transcending the finite humans of angels and men. And because He fully glorified the natural Human even to its ultimates, therefore He rose again with the whole body, differently from any man. By the assumption of this Human the Lord put on Divine Omnipotence, not only of subjugating the hells and reducing the heavens to order, but also of holding the hells in subjection forever, and saving mankind. This power is meant by His sitting at the right hand of the power and might of God. Since the Lord, by the assumption of the natural Human, made Himself Divine Truth in ultimates, therefore He is called the Word, and it is said that the Word was made flesh; and the Divine Truth in ultimates is the Word as to the sense of the letter. This He made Himself, by fulfilling all things of the Word concerning Himself in Moses and the Prophets. For every man is his own good and his own truth; a man is a man from no other ground. But the Lord, by the assumption of the natural Human, is Divine Good and Divine Truth Itself, or what is the same, He is Divine Love and Divine Wisdom Itself, both in firsts and in lasts. Hence it is, that since His coming into the world the Lord appears in the angelic heavens as a sun, in stronger radiance and in greater splendor than before His coming. This is an arcanum which is brought within reach of the understanding by the doctrine of degrees. The Lord's omnipotence before His coming into the world, will be spoken of in what follows.

THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND THE SMALLEST OF ALL THINGS THAT ARE CREATED.

222. That the greatest and the smallest of all things consist of discrete and continuous degrees, or degrees of altitude and latitude, cannot be illustrated by examples from visible objects, because the smallest things do not appear before the eyes, and the greatest which do appear do not seem to be distinguished into degrees. Wherefore this matter may not be demonstrated otherwise than by universals. And because the angels are in wisdom from universals, and thence in knowledge of particulars, I may present their declarations on these subjects.

223. The declarations of the angels on this matter are these: that there is nothing so small that there are not in it degrees of both kinds; thus nothing so small in any animal, nor in any plant, nor in any mineral, nor in the ether and the air, and because the ether and the air are receptacles of heat and light, that there is no least thing of heat and light; and because spiritual heat and spiritual light are the receptacles of love and wisdom, that there is no least thing of these in which there are not degrees of both kinds. The angels also declare that the least thing of an affection and the least of a thought, nay, that the least of an idea of thought, consists of degrees of both kinds, and that a least thing which does not consist of them is nothing; for it has no form, therefore no quality, and no state which can be changed and varied, and by this means exist. The angels confirm this by the truth, that the infinites in God the Creator, Who is the Lord from eternity, are distinctly one; and that there are infinite things in His infinites; and that in things infinitely infinite there are degrees of both kinds, which also in Him are distinctly one; and because these things are in Him, and all things are created by Him, and the things which are created resemble in some image those

things which are in Him, it follows that there is not the least finite thing, in which there are not such degrees. That these degrees are equally in the least and in the greatest things, is because the Divine in the greatest and in the least things is the same. That in God-Man infinite things are distinctly one, may be seen above (n. 17–22); and that the Divine is the same in the greatest and in the smallest things (n. 77–82; which points are further illustrated n. 155, 169, 171).

224. That there does not exist the least thing of love and wisdom, nor the least thing of affection and thought, nor even the least thing of an idea of thought, in which there are not degrees of both kinds, is because love and wisdom are a substance and a form (as was shown above, n. 40–43); similarly affection and thought. And because there can be no form in which these degrees are not, as was said above, it follows that there are similar degrees in these. For to separate love and wisdom, and affection and thought, from substance in form, is to annihilate them, because they cannot exist apart from their subjects, for they are states of these, perceived by man in their variation, which states body them forth.

225. The greatest things in which there are degrees of both kinds, are the universe taken as a whole, the natural world as a whole, and the spiritual world as a whole; every empire, and every kingdom, as a whole; also, all the civil, all the moral, and all the spiritual affairs of them, taken as a whole; the whole animal kingdom, the whole vegetable kingdom, and the whole mineral kingdom, each as a whole; all the atmospheres of either world taken together, and also their heats and lights. In like manner things less general, as a man as a whole, every animal as a whole, every tree and every shrub, also every stone and every metal. The forms of these things are similar in this, that they consist of degrees of both kinds; the reason is that the Divine, by which they are created, is the same in the greatest and the

smallest things (as was shown above, n. 77–82). The particulars and the least particulars of all these things, are similar to the generals and largest generals in this, that they are forms of both kinds of degrees.

226. From the fact that the greatest and the smallest things are forms of both kinds of degrees, there is connection between them from firsts to lasts; for similitude conjoins them. But still there is no smallest thing which is the same as any other; through this there is distinction between all the particulars, and between all the least particulars. That there cannot be any smallest thing in any form, or among any forms, which is the same as another, is because there are similar degrees in the greatest things, and the greatest things consist of the smallest. When there are such degrees in the greatest things, and according to those degrees perpetual distinctions from highest to lowest, and from centre to circumferences, it follows that there cannot be any smaller or any smallest of these things, in which there are similar degrees, that are the same.

227. This also is of the angelic wisdom, that the perfection of the created universe is from the similitude of generals and particulars, or, of the greatest things and the smallest, as to these degrees; for because of this similitude, one thing regards another as its similar, with which it can be conjoined for every use, and can present every end in effect.

228. But these things may seem paradoxes, because they are not shown by application to visible things; and yet abstract things, because they are universal, are apt to be better comprehended than applied things; for the latter are of perpetual variety, and variety obscures.

229. It is asserted by some that there is a substance so simple that it is not a form from lesser forms, and that from that substance, through process of massing, there arise substantial or composite things, and at length substances which are called material. But still no such most simple sub-

stances exist; for what is a substance without a form? It is something of which nothing can be predicated; and from an entity of which nothing can be predicated, no process of massing together can make anything. That there are innumerable things in the first created substances of all, that is, in the smallest and most simple things, will be seen in what follows, where forms will be treated of.

THERE ARE THREE INFINITE AND UNCREATED DEGREES OF ALTITUDE IN THE LORD, AND THERE ARE THREE FINITE AND CREATED DEGREES IN MAN.

230. That there are three infinite and uncreated degrees of altitude in the Lord, is because the Lord is Love Itself and Wisdom Itself, as was shown in the preceding pages; and because the Lord is Love Itself and Wisdom Itself, therefore also He is Use Itself; for love has use for its end, which it produces by means of wisdom. For love and wisdom without use have no boundary or end, that is, they have no home of their own; wherefore it cannot be said that they are and exist unless there be a use in which they are. These three constitute the three degrees of altitude in the subjects of life. These three are as the first end, the middle end which is called the cause, and the last end which is called the effect. That end, cause, and effect constitute the three degrees of altitude, has been shown above and confirmed by many things.

231. That there are these three degrees in man, may appear from the elevation of his mind even to the degrees of love and wisdom in which the angels of the second and third heavens are; for all angels were born men, and man, as to the interior things which are of his mind, is a heaven in the smallest form; therefore there are as many degrees of altitude in man by creation as there are heavens. Man also is an image and likeness of God; wherefore those three degrees are inscribed on man, because they are in

God-Man, that is, in the Lord. That these degrees in the Lord are infinite and uncreated, and that in man they are finite and created, may appear from the things shown in Part I — as from these: that the Lord is Love and Wisdom in Himself; and that man is a recipient of love and wisdom from the Lord; also that of the Lord nothing but the infinite can be predicated, and of man nothing but the finite.

232. These three degrees with the angels are named Celestial, Spiritual, and Natural; and for them the celestial degree is the degree of love, the spiritual degree is the degree of wisdom, and the natural degree is the degree of uses. These degrees are so named because the heavens are distinguished into two kingdoms, and one kingdom is called the celestial and the other the spiritual, to which is added a third kingdom, in which are men in the world, and this is the natural kingdom. And the angels of whom the celestial kingdom consists, are in love; and the angels, of whom the spiritual kingdom consists, are in wisdom; but men in the world are in uses; and therefore these kingdoms are conjoined. How it is to be understood that men are in uses will be told in the following Part.

233. I have been told from heaven that in the Lord from eternity, Who is Jehovah, before the assumption of the Human in the world, there were the two prior degrees actually, and the third degree in potency, such as they are also with the angels; but that after the assumption of the Human in the world, He put on also the third degree, which is called the natural, and that thereby He became a man similar to man in the world, with the difference, however, that this degree, like the prior degrees, is infinite and uncreated in Him, while these degrees in angel and in man are finite and created. For the Divine which had filled all spaces without space (n. 69–72), penetrated also to the ultimate things of nature. But before the assumption of the Human, the Divine influx into the natural degree was

mediate through the angelic heavens, but after the assumption immediate from Himself. And this is the reason why all the churches in the world before His coming were representative of spiritual and celestial things, but after His coming became spiritual-natural and celestial-natural, and representative worship was abolished. This too was the reason why the sun of the angelic heaven, which, as was said above, is the first proceeding of His Divine Love and Divine Wisdom, after the assumption of the Human shone forth with a more glorious radiance and splendor than before the assumption. This also is meant by these words in Isaiah: *In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days* (xxx. 26). This is said of the state of heaven and the church after the Lord's coming into the world. And in the Apocalypse: *The face of the Son of Man was as the sun shineth in his strength* (i. 16; and elsewhere, as in Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matt. xvii. 1, 2). The mediate enlightenment of men through the angelic heaven, which existed before the coming of the Lord, may be compared to the light of the moon which is the mediate light of the sun; and because this light after His coming was made immediate, it is said in Isaiah that "the light of the moon shall be as the light of the sun;" and in the Psalms: *In His days shall the just flourish, and abundance of peace until the moon be no more* (lxxii. 7); this also is spoken of the Lord.

234. The Lord from eternity, or Jehovah, put on this third degree by the assumption of the Human in the world, because it was not possible for Him to enter into this degree except by means of a nature similar to the human nature, thus by conception from His Divine, and by birth from a virgin; for thus He could put off the nature which in itself is dead, and still a receptacle of the Divine, and put on the Divine. This is meant by the Lord's two states in the world, which are called the state of exinanition and

the state of glorification, and which are treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.

235. These things are said in general concerning the three-fold ascent of the degrees of altitude; but because those degrees exist in the greatest and the smallest things, as was said in the preceding chapter, nothing special can here be said concerning them — only this, that there are such degrees in all and each of the things of love, and thence such degrees in all and each of the things of wisdom, and from these such degrees in all and each of the things of uses. All these degrees in the Lord are infinite, but in angel and in man finite. But how there are these degrees in love, in wisdom, and in uses, cannot be described and unfolded except in a series.

THESE THREE DEGREES OF ALTITUDE ARE IN EVERY MAN BY BIRTH, AND THEY CAN BE OPENED SUCCESSIVELY, AND AS THEY ARE OPENED, A MAN IS IN THE LORD, AND THE LORD IN HIM.

236. That there are three degrees of altitude in every man has not hitherto been known. The reason is, that these degrees were not known, and so long as these degrees lay hidden, no other degrees could be known but continuous degrees; and when only these are known, it may be supposed that love and wisdom in man increase only by continuity. But it is to be known that in every man from birth there are three degrees of altitude, or discrete degrees, one above or within another; and that each degree of altitude, or discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity. For there are degrees of both kinds in the greatest and the smallest of all things (as was shown above, n. 222–229); for there cannot be a degree of one kind without degrees of the other.

237. These three degrees of altitude are named the nat-

ural, the spiritual, and the celestial (as was said above, n. 232). When a man is born he comes first into the natural degree, and this increases with him by continuity, according to his knowledges, and according to the understanding acquired through them, even to the highest point of the understanding, which is called the rational. But still, the second degree, which is called the spiritual, is not thereby opened. This is opened by the love of uses from the things of the understanding, but by the spiritual love of uses, which love is love toward the neighbor. This degree likewise may increase by continuous degrees to its highest point, and it increases by knowledges of truth and good, that is, by spiritual truths. But even by these truths the third degree, which is called the celestial, is not opened, but this is opened by the celestial love of use, which love is love to the Lord; and love to the Lord is nothing else than committing the precepts of the Word to life, the sum of which precepts is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and Divine. These three degrees are thus successively opened in man.

238. So long as a man lives in the world, he has no knowledge of the opening of these degrees in him, because he is then in the natural degree, which is the ultimate, and from it he thinks, wills, speaks, and acts; and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences; and communication by correspondences is not sensibly felt. But still when a man puts off the natural degree, which happens when he dies, he then comes into that degree which has been opened in him in the world; he in whom the spiritual degree has been opened comes into the spiritual degree; and he in whom the celestial degree has been opened comes into the celestial degree. He who comes into the spiritual degree after death, no longer thinks, wills, speaks, and acts naturally, but spiritually; and

he who comes into the celestial degree, thinks, wills, speaks, and acts according to his degree. And because communication between the three degrees exists only by correspondences, therefore the distinctions of love, wisdom, and use according to these degrees, are of such a nature that they have nothing in common through any continuity. From these things it is plain that there are three degrees of altitude in man, and that they can be opened successively.

239. Since there are in man three degrees of love and wisdom, and thence of use, it follows that there are in him three degrees of will and understanding, and of conclusion thence and thus of determination to use; for the will is the receptacle of love, the understanding is the receptacle of wisdom, and the conclusion is the use therefrom. From this it is plain that there is in every man a natural, spiritual, and celestial will and understanding in potency from birth, and in act when they are opened. In a word the mind of man, which consists of will and understanding, is of three degrees from creation, and thence from birth, so that man has a natural mind, a spiritual mind, and a celestial mind, and by this means can be elevated to angelic wisdom and possess it while he lives in the world. But still he does not come into it until after death, and when he becomes an angel: then he speaks things ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, whom I saw after death and spoke with in heaven, and I clearly perceived that he spoke as an angel, and that the things which he said would be beyond the perception of the natural man. The reason was that in the world he had applied the precepts of the Word to life, and had worshipped the Lord, and therefore he was elevated by the Lord into the third degree of love and wisdom. It is important that this elevation of the human mind should be known, for on it depends the understanding of what follows.

240. There are two faculties from the Lord in man, by

which he is distinguished from beasts. One faculty is, that he is able to understand what is true and what is good; this faculty is called rationality and is the faculty of his understanding. The other faculty is, that he is able to do what is true and good; this faculty is called freedom and is the faculty of his will. For man is able from his rationality to think whatever he pleases, whether with God or against God, and with the neighbor or against the neighbor; and he is able also to will and to do what he thinks; but when he sees evil and fears punishment, he is able from freedom to refrain from doing it. From these two faculties man is man, and is distinguished from beasts. Man has these two faculties from the Lord, and has them continually from Him; nor are they taken away from him, for if they were taken away his human would perish. In these two faculties the Lord is with every man, both with the good and with the evil; they are the Lord's abode in the human race: from this it is that every man, whether good or evil, lives forever. But the Lord's abode with man is nearer, as man by means of these faculties opens the higher degrees; for by the opening of these he comes into the higher degrees of love and wisdom, thus nearer to the Lord. From these things it may be evident that as these degrees are opened, so the man is in the Lord and the Lord in him.

241. It was said above that the three degrees of altitude are as end, cause, and effect, and that love, wisdom, and use follow in succession according to these degrees; wherefore it shall here be shown briefly of love that it is end, of wisdom that it is cause, and of use that it is effect. Every one who consults his reason, provided it is in light, may see that a man's love is the end of all things with him; for what he loves, this he thinks, this he concludes, this he does, and consequently has for an end. A man also may see from his reason that wisdom is cause; for he, or his love which is the end, searches in the understanding for

means through which he may attain his end; thus he consults his wisdom, and these means make the cause through which he works. That use is the effect is plain without explanation. But love in one man is not the same as in another, and so neither is wisdom the same in one as in another, nor is use the same. And because these three are homogeneous (as was shown above, n. 189–194), it follows that such as is the love in man, such is the wisdom in him, and such is the use. By wisdom is here meant that which belongs to the man's understanding.

SPIRITUAL LIGHT FLOWS IN WITH MAN THROUGH THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS MAN SHUNS EVILS AS SINS AND LOOKS TO THE LORD.

242. FROM what has been shown above it is evident that from the sun of heaven, which is the first proceeding of the Divine Love and the Divine Wisdom — treated of in Part II.— proceeds light and heat, light from its wisdom and heat from its love; and that light is the receptacle of wisdom, and heat the receptacle of love; and that so far as a man comes into wisdom, so far he comes into that Divine light, and that so far as he comes into love, so far he comes into that Divine heat. From what has been shown above it is also evident that there are three degrees of light and three degrees of heat, or three degrees of wisdom and three degrees of love, and that these degrees have been formed in man that he may be a receptacle of Divine Love and Divine Wisdom, and thus of the Lord. It is now to be shown that spiritual light flows in with man through these three degrees, but not spiritual heat, except so far as man shuns evils as sins and looks to the Lord; or, what is the same, that man can receive wisdom even to the third degree, but not love, unless he shuns evils as sins and looks to the Lord; or what is still the same, that man's understanding can be elevated into wisdom, but not his will, except so far as he shuns evils as sins.

243. That the understanding can be elevated into the light of heaven, or into angelic wisdom, but that man's will cannot be elevated into the heat of heaven, or into angelic love, unless he shuns evils as sins and looks to the Lord, has been made very evident to me from experience in the spiritual world. Many times I have seen and perceived that simple spirits, who knew only that there is a God and that the Lord was born a man, and scarcely anything more, fully understood the arcana of angelic wisdom, almost as angels do; and not only these spirits, but also many of the diabolical crew. They understood however when they heard, but not when they thought by themselves. For when they heard, light entered from above, but when they thought by themselves, no other light could enter but that which corresponded to their heat, or love. And therefore after they heard these arcana and perceived them, they retained nothing when they turned their ears away; indeed those who were of the diabolical crew then rejected these things and utterly denied them, because the fire of their love and the light of it, which were fatuous, brought on darkness, by which the heavenly light entering from above was extinguished.

244. The same thing happens in the world. When a man who is not altogether stupid, and has not confirmed himself in falsities from the pride of his own intelligence, hears persons speaking on some deep subject, or when he reads of any such matter, if he is in an affection of knowing, he then understands these things and retains them and may afterward confirm them. A bad man may do this as well as a good man. A bad man also, even though in heart he denies the Divine things which are of the church, is still able to understand them, and also to speak and preach them, and also to prove them learnedly with his pen; and yet when he is left to his own thought, from his own infernal love he thinks against them and denies them. From which it is plain that the understanding can be in

spiritual light, even though the will is not in spiritual heat. From which it also follows, that the understanding does not lead the will, or that wisdom does not produce love, but that it only teaches and shows the way — teaching how a man ought to live, and showing the way he ought to go. And it follows too that the will leads the understanding and causes it to act as one with it; and that the love which is of the will calls that in the understanding, wisdom, which agrees with itself. In what follows it will be seen that the will does nothing by itself without the understanding, but all that it does, in conjunction with the understanding; also that the will takes the understanding into partnership with itself by influx, but not the reverse.

245. It will now be told what is the nature of the influx of light with man into the three degrees of life which are of the mind. The forms which are the receptacles of heat and light, or of love and wisdom in him, and which, as already said, are in threefold order, or of three degrees, are transparent from birth, and transmit spiritual light as crystal glass transmits natural light. Hence it is that man, as to wisdom, can be elevated into the third degree. But still these forms are not opened until spiritual heat conjoins itself to spiritual light, or love to wisdom: by this conjunction these transparent forms are opened according to degrees. It is the same with the light and heat of the sun of the world in plants growing upon the earth. The light of winter, which is as bright as the light of summer, does not open anything in seed or in tree; but when the heat of spring conjoins itself to the light, then it opens vegetation. The case is similar, for the reason that spiritual light corresponds to natural light, and spiritual heat corresponds to natural heat.

246. This spiritual heat is procured in no other way than by shunning evils as sins, and then looking to the Lord. For so long as a man is in evils, he is also in the love of them, since he is in lust for them, and the love of evil and

lust for it are of a love opposed to spiritual love and affection; and that love or lust cannot be removed except by shunning evils as sins; and because a man cannot shun these from himself but from the Lord, therefore he must look to Him. When therefore he shuns them from the Lord, then the love of evil and its heat is removed, and in place of it is introduced the love of good and its heat, by which a higher degree is opened. For the Lord flows in from above, and opens that degree, and then conjoins love, or spiritual heat, to wisdom or spiritual light, from which conjunction a man begins to flourish spiritually, as a tree in the time of spring.

247. By the influx of spiritual light into all three degrees of the mind, man is distinguished from the beasts and, as they cannot, is able to think analytically and see not only natural, but also spiritual truths; and when he sees them he can acknowledge them, and thus be reformed and regenerated. The faculty of receiving spiritual light is what is meant by the rationality spoken of above, which every man has from the Lord, and which is not taken away from him; for if it were taken away he could not be reformed. From this faculty, which is called rationality, it is, that man unlike the beasts can not only think but also speak from thought; and then from his other faculty, which is called liberty, also spoken of above, he can do those things which he thinks from his understanding. As these two faculties, rationality and liberty, which are proper to man, have been treated of above (n. 240), we shall say no more of them here.

IF THE HIGHER DEGREE, WHICH IS THE SPIRITUAL, IS NOT OPENED IN MAN, HE BECOMES NATURAL AND SENSUAL.

248. It was shown above that there are three degrees of the human mind, which are called natural, spiritual, and celestial, and that these degrees can be successively opened in him. It was also shown that the natural degree is first opened, and that afterward if the man shuns evils as sins and looks to the Lord, the spiritual degree is opened, and at length the celestial. Since these degrees are successively opened according to a man's life, it follows also that the two higher degrees may not be opened, and that the man then remains in the natural degree, which is the outmost degree. It is also known in the world that there is a natural and a spiritual man, or an external and an internal man; but it is not known that the natural man becomes spiritual by the opening of a higher degree in him, and that the opening is effected by a spiritual life, which is a life according to the Divine precepts; and that without a life according to these a man remains natural.

249. There are three kinds of natural men; one kind is of those who know nothing of the Divine precepts; the second kind is of those who know that there are such precepts, but think nothing of a life according to them; and the third is of those who despise and deny them. As regards the first kind, which is of those who know nothing of the Divine precepts, they cannot but remain natural, since they cannot be taught by themselves. Every man is taught the Divine precepts by others who know them from religion, and not by immediate revelations — as may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 114–118). Those who are of the second kind, who know that there are Divine precepts, but think nothing about a life according to them, also remain natural, and care about no other things than those

which are of the world and the body. These after death become servants and slaves according to the uses which they are able to render to those who are spiritual; for the natural man is a servant and slave, and the spiritual man is a master and a lord. Those who are of the third kind, who hold in contempt and deny the Divine precepts, not only remain natural, but also become sensual in the measure of their contempt and denial. The sensual men are the lowest natural men, who are not able to think above the appearances and fallacies of the bodily senses. These after death are in hell.

250. As it is not known in the world what the spiritual man is and what the natural, and by many he is called spiritual who is merely natural, and conversely, therefore it must be told in detail — 1. What the natural man is, and what the spiritual man. 2. What is the quality of the natural man in whom the spiritual degree is opened. 3. What is the quality of the natural man in whom the spiritual degree is not opened, but still not closed. 4. What is the quality of the natural man in whom the spiritual degree is entirely closed. 5. Lastly, what the distinction is between the life of a merely natural man and the life of a beast.

251. I. *What the natural man is, and what the spiritual man.* Man is not a man from face and body, but from understanding and will; and therefore by the natural man and the spiritual man is meant his understanding and will, that they are either natural or spiritual. The natural man as to his understanding and will is like the natural world, and may also be called a world or microcosm; and the spiritual man as to his understanding and will is like the spiritual world, and may also be called that world or heaven. Hence it is plain that the natural man, because he is in a certain image a natural world, loves those things which are of the natural world; and that the spiritual man, because he is in a certain image a spiritual world, loves those things which are of that world, or of heaven. The spiritual man

indeed loves also the natural world, but not otherwise than as a master loves his servant, through whom he performs uses. According to uses also the natural man becomes like the spiritual, which takes place when the natural man feels the enjoyment of use from the spiritual man: this natural man may be called natural spiritual. The spiritual man loves spiritual truths; he not only loves to know and understand them, but he also wills them; while the natural man loves to speak those truths and also to do them. To do truths is to perform uses. This subordination is from the conjunction of the spiritual world and the natural world; for whatever appears and is done in the natural world derives its cause from the spiritual world. From these things it may be evident that the spiritual man is totally distinct from the natural man, and that no other communication exists between them than such as there is between cause and effect.

252. II. *What is the quality of the natural man in whom the spiritual degree is opened*, is plain from what has been said above; to which may be added, that the natural man is a full man when the spiritual degree is opened in him; for he is then consociated with angels in heaven, and at the same time consociated with men in the world, and lives as to both worlds under the guidance of the Lord; for the spiritual man learns the commandments through the Word from the Lord, and executes them through the natural man. The natural man whose spiritual degree is opened, does not know that he thinks and acts from his spiritual man; for it appears to him as if he does this from himself, when yet it is not from himself but from the Lord. Neither does the natural man whose spiritual degree is opened, know that by his spiritual man he is in heaven, when yet his spiritual man is in the midst of the angels of heaven; sometimes also he is seen by the angels; but because he draws himself back to his natural man, after a brief stay there he disappears. Nor does the natural man

in whom the spiritual degree is opened, know that his spiritual mind is filled by the Lord with thousands of the arcana of wisdom, and with thousands of the enjoyments of love from the Lord; and that he comes into these after death, when he becomes an angel. The reason why the natural man does not know these things, is, that communication between the natural man and the spiritual man takes place through correspondences, and communication through correspondences is not perceived in the understanding except by this, that truths are seen in light, and in the will, by this, that uses are performed from affection.

253. III. *What is the quality of the natural man in whom the spiritual degree is not opened, but still not closed.* The spiritual degree is not opened, but still not closed, in those who have led some life of charity, and yet have known little of genuine truth. The reason is that this degree is opened by the conjunction of love and wisdom, or of heat with light. Love alone or spiritual heat alone does not open it, nor does wisdom alone or spiritual light alone; but both in conjunction. If therefore genuine truths, from which is wisdom or light, are not known, love does not avail to open that degree, but only keeps it in the possibility of being opened — which is meant by its not being closed. This is the same as it is in the vegetable kingdom, in that heat alone does not give growth to seeds and trees, but heat effects this in conjunction with light. It is to be known that all truths are of spiritual light and all goods of spiritual heat, and that good through truths opens the spiritual degree; for good through truths effects use, and uses are the goods of love, which derive their essence from the conjunction of good and truth. The lot after death of those in whom the spiritual degree is not opened, and still not closed, is, that because they are still natural and not spiritual, they are in the lowest parts of heaven, where they sometimes suffer hardships; or they are in the borders in some higher heaven, where they are as it were in the light

of evening; for, as was said, in heaven and in every society of it the light decreases from the middle to the borders, and in the middle are those who more than others are in Divine truths, and in the borders are those who are in few truths. Those are in few truths who know nothing more from religion than that there is a God, and that the Lord suffered for them, and that charity and faith are the essentials of the church; but who do not take the trouble to know what faith and what charity are, when yet faith in its essence is truth, and truth is manifold, and charity is all the work of his calling which a man does from the Lord; he then does it from the Lord when he shuns evils as sins. It is just as was said above, that the end is the all of the cause, and the effect is the all of the end through the cause; the end is charity or good, the cause is faith or truth, and the effects are good works or uses. From which it is plain that only so much of charity can be carried into works, as is conjoined with the truths called the truths of faith. Through these truths charity enters into works, and gives them their quality.

254. IV. *What is the quality of the natural man in whom the spiritual degree is entirely closed.* The spiritual degree is closed in those who are in evils as to life, and more in those who from evils are in falsities. This is the same as it is with the fibril of a nerve, which contracts at the slightest touch of any foreign substance; and likewise with every motor fibre of a muscle, and with the muscle itself, and indeed the whole body, which shrinks from the touch of what is hard or cold. So also the substances or forms of the spiritual degree in man shrink from evils and their falsities, because these are heterogeneous. For the spiritual degree, since it is in the form of heaven, admits nothing but goods, and truths which are from good; these are homogeneous to it; but evils and the falsities of evil are heterogeneous to it. This degree is contracted, and by contraction closed, especially in those who in the world

from the love of self are in the love of ruling, since this love is opposed to love to the Lord. It is also closed, but in less degree, in those who from the love of the world are in the insane desire of possessing the goods of others. The reason why these loves close the spiritual degree, is, that they are origins of evils. The contraction or closing up of this degree is like the twisting back of a spire in an opposite direction; which is the reason why after that degree is closed, it turns back the light of heaven, and hence instead of the light of heaven there is darkness there; consequently truth, which is in the light of heaven, becomes nauseous. With these persons, not only the spiritual degree itself is closed, but also the higher region of the natural degree, which is called the rational, even until the lowest region of the natural degree, which is called the sensual, alone stands open; for this is nearest to the world and to the external senses of the body, from which the man afterward thinks, speaks, and reasons. The natural man who has been made sensual through evils and their falsities, in the spiritual world in the light of heaven does not appear as a man, but as a monster, with the nose drawn in, for the reason that the nose corresponds to the perception of truth. Nor can he bear a ray of the light of heaven. These in their caverns have no other light than such as that from live coals or from burning charcoal. From these things it is plain who and of what quality those are in whom the spiritual degree is closed.

255. V. *What is the distinction between the life of a merely natural man and the life of a beast.* This distinction will be particularly described in what follows, where life is treated of. Here it will only be said that the distinction is that man has three degrees of mind, or three degrees of understanding and will, which degrees can be opened successively; and as they are transparent, man can be elevated as to his understanding into the light of heaven and see truths, not only civil and moral, but also spiritual,

and from many truths seen, can conclude other truths in order, and thus perfect the understanding to eternity. But beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees, are in no faculty of thinking about any thing civil, moral, and spiritual. And since their natural degrees are not capable of being opened and thus of being elevated into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking, but acting from knowledge corresponding to their love. And because they cannot think analytically, and see a lower thought from a higher thought, therefore they cannot speak, but can only utter sounds according to the knowledge of their love. But still the sensual man, who is in the lowest degree natural, differs from the beast only in this, that he can fill his memory with knowledge, and think and speak from it; this ability he derives from a faculty proper to every man, of being able to understand truth if he will; this faculty makes the distinction. But still many by the abuse of this faculty have rendered themselves lower than the beasts.

THE NATURAL DEGREE OF THE HUMAN MIND, CONSIDERED IN ITSELF, IS CONTINUOUS, BUT BY CORRESPONDENCE WITH THE TWO HIGHER DEGREES, WHILE IT IS ELEVATED, IT APPEARS AS IF IT WERE DISCRETE.

256. THIS, although it can with difficulty be comprehended by those who are not yet in a knowledge of the degrees of altitude, must nevertheless be revealed, because it is of angelic wisdom; and this wisdom, although it cannot be thought by the natural man in the same way as by angels, yet may be comprehended by the understanding, when this is elevated to the degree of light in which angels are; for the understanding can be so elevated, and be enlightened according to its elevation. The enlightenment of the natural mind, however, does not ascend by discrete

degrees, but increases by a continuous degree, and then as it increases, this mind is enlightened from within by the light of the two higher degrees. How this takes place can be comprehended from a perception of the degrees of altitude, that one is above another, and that the natural degree, which is the lowest, is as a general covering of the two higher degrees: then as the natural degree is elevated to the degree of the higher light, the higher from within acts into the exterior natural and illumines it. The illumination is effected indeed from within by the light of the higher degrees, but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the ascent; that is, the natural degree is enlightened from within by the light of the higher degrees discretely, but in itself continuously. From these things it is plain that man, so long as he lives in the world and is thereby in the natural degree, cannot be elevated into wisdom itself, such as it is with angels, but only into higher light even to angels, so as to receive enlightenment from their light which flows in from within and enlightens. But these things cannot as yet be more clearly described; they may be better comprehended from effects; for effects place causes in themselves in light and thus illustrate them, when these causes are in some measure already known.

257. Effects are — 1. That the natural mind can be elevated even to the light of heaven, in which angels are, and perceive naturally, thus not so fully, what angels perceive spiritually; but still the natural mind of man cannot be elevated into the angelic light itself. 2. That man through his natural mind elevated to the light of heaven, can think with angels, even speak with them; but then the thought and speech of the angels flows into the natural thought and speech of man, and not conversely; and therefore angels speak with man in the natural language which is his native tongue. 3. That this is effected by spiritual influx into

natural thought, and not by any natural influx into spiritual thought. 4. That human wisdom, which is natural so long as man lives in the natural world, can by no means be elevated into angelic wisdom, but only into some image of it; the reason is, that the elevation of the natural mind is effected by continuity, as from shade to light, or from what is grosser to what is purer. But still a man with whom the spiritual degree has been opened, comes into that wisdom when he dies, and he can also come into it by the falling asleep of the sensations of the body, and by an influx then from above into the spiritual things of his mind. 5. Man's natural mind consists of spiritual substances, and at the same time of natural substances: thought comes from its spiritual substances, but not from its natural substances; these substances recede when man dies, but not the spiritual substances; wherefore that same mind after death, when man becomes a spirit or angel, remains in a form similar to that in which it was in the world. 6. The natural substances of that mind, which, as was said, recede by death, constitute the cutaneous covering of the spiritual body in which spirits and angels are. Through such covering, which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate containing form: hence it is that there is no spirit and no angel who was not born a man. These arcana of angelic wisdom are here presented, that it may be known what is the quality of the natural mind in man, of which more will be said in what follows.

258. Every man is born into the faculty of understanding truths even to the inmost degree, in which are the angels of the third heaven; for the human understanding, rising by continuity around the two higher degrees, receives the light of the wisdom of those degrees in the manner stated above (n. 256). Hence it is that man can become rational according to this elevation; if he is elevated to the third degree, he becomes rational from the third de-

gree; if he is elevated to the second degree, he becomes rational from the second degree; and if not elevated, he is rational in the first degree. It is said that he becomes rational from those degrees, because the natural degree is the common receptacle of their light. That a man does not become rational even to the highest degree, as he is capable of becoming, is because the love which is of the will cannot be elevated in the same manner as the wisdom which is of the understanding. The love which is of the will is elevated only by shunning evils as sins, and then by the goods of charity, which are uses, which man thereafter performs from the Lord. If, therefore, the love which is of the will is not elevated at the same time, the wisdom which is of the understanding, however it may have ascended, still falls back to its love. Hence it is that if a man's love is not elevated at the same time into the spiritual degree, he is still not rational except in the ultimate degree. From these things it may be evident that man's rational is in appearance as of three degrees, rational from the celestial, rational from the spiritual, and rational from the natural; also that rationality, which is the faculty by which he is capable of elevation, whether he be elevated or not is still in man.

259. Every man, it was said, is born into that faculty, or into rationality, but every man is meant whose externals have not been injured by some mishap, whether in the womb or by disease after birth, or by injury inflicted on the head, or from some insane love bursting forth and breaking down restraints. In such persons the rational cannot be elevated; for the life which is of the will and the understanding has in them no boundaries in which to terminate, so disposed that it can perform ultimate acts according to order; for life acts according to ultimate determinations, though not from them. That there cannot be rationality in infants and children, may be seen below (n. 266, at the end).

THE NATURAL MIND, SINCE IT IS THE COVERING AND CONTAINANT OF THE HIGHER DEGREES OF THE HUMAN MIND, IS REACTIVE; AND IF THE HIGHER DEGREES ARE NOT OPENED IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED IT ACTS WITH THEM.

260. It was shown in the preceding article that the natural mind, because it is in the ultimate degree, envelops and encloses the spiritual mind and the celestial mind, which are higher as to degrees. Here it is now to be shown that the natural mind reacts against the higher or interior minds. The reason why it reacts is, that it envelops, includes, and contains them, and this cannot be done without reaction; for unless it reacted, the interior or enclosed things would loosen themselves, press outward, and thus fall asunder — just as, unless the tunics around the human body were in reaction, the viscera, which are the interiors of the body, would push forth and thus be scattered; and just as, if the membrane enveloping the motor fibres of a muscle did not react against the forces of these fibres in action, not only would action cease, but also all the inner tissues would be destroyed. It is the same with every ultimate degree of the degrees of altitude, consequently with the natural mind relatively to the higher degrees; for, as was said above, there are three degrees of the human mind, the natural, the spiritual, and the celestial, and the natural mind is in the ultimate degree. That the natural mind reacts against the spiritual mind is also for the reason, that the natural mind consists not only of substances of the spiritual world, but also of substances of the natural world (as was said above, n. 257), and the substances of the natural world from their nature react against the substances of the spiritual world; for the substances of the natural world in themselves are dead, and are acted on from without by the substances of the spir-

itual world; and those substances which are dead, and which are acted on from without, from their nature resist, and so from their nature react. From these things it may be evident that the natural man reacts against the spiritual man, and that there is conflict. It is the same thing whether we say the natural and the spiritual man, or the natural and the spiritual mind.

261. From these things it may be evident that if the spiritual mind is closed, the natural mind continually acts against those things which are of the spiritual mind, and fears that something may flow in therefrom that will disturb its states. All that which flows in through the spiritual mind, is from heaven, for the spiritual mind is in form a heaven; and all which flows into the natural mind is from the world, for the natural mind is in form a world. From which it follows that when the spiritual mind is closed, the natural mind reacts against all things of heaven, and does not admit them into it except so far as they serve it as means for acquiring and possessing those things which are of the world. And when the things which are of heaven also serve the natural mind as means to its own ends, then those means, although they appear heavenly, still become natural; for the end qualifies them, and they become like the outward knowledge of the natural man, in which there is inwardly nothing of life. But because heavenly things cannot be so conjoined with natural things that the two act as one, therefore they separate, and the heavenly things with merely natural men take their place outside in a circuit around the natural things which are within. Hence it is that a merely natural man can say and preach heavenly things, and also simulate them by his actions, although inwardly he thinks against them; the latter he does when he is alone, but the former when he is in company. But of these things more in what follows.

262. From the reaction which is in him from birth, the natural mind or man acts against those things which are of

the spiritual mind or man, when he loves himself and the world above all things. Then also he feels enjoyment in evils of every kind, as in adulteries, defraudings, revenges, blasphemies, and in other similar things. And then also he acknowledges nature as the creator of the universe; and confirms all these things by his reason; and after the confirmations he either perverts, or stifles, or repels the goods and truths of heaven and the church; and at length either shuns them, or turns away from them, or hates them. This he does in his spirit, and in the body so far as he dares to speak with others from his spirit without fear of the loss of good name as a means to honor and gain. When a man is such, he then closes the spiritual mind ever tighter and tighter; confirmations of evil by falsities especially close it. Hence it is, that evil and falsity confirmed cannot be eradicated after death; they are eradicated only in the world by repentance.

263. But the state of the natural mind is altogether different when the spiritual mind is open; then the natural mind is disposed to submission to the spiritual mind, and is subordinated. For the spiritual mind acts from above or from within into the natural mind, and removes those things which there react, and adapts to itself those which act in like manner with itself; hence the excessive reaction is gradually removed. It is to be known that in the greatest and least things of the universe, both living and dead, there is action and reaction; hence is the equilibrium of all things: this is lost when action exceeds reaction, and conversely. It is the same with the natural mind and the spiritual mind. When the natural mind acts from the enjoyments of its love and from the pleasures of its thought, which in themselves are evils and falsities, then the reaction of the natural mind removes those things which are of the spiritual mind, and blocks the doors that they may not enter, and causes action to proceed from such things as agree with its reaction. Thus is brought about an action

and reaction of the natural mind that is opposed to the action and reaction of the spiritual mind; hence comes a closing of the spiritual mind like the twisting back of a spiral. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted; for the spiritual mind acts from above or from within, and at the same time from below or from without through those things which are disposed to submission to it in the natural mind, and it twists back the spiral in which is the action and reaction of the natural mind. For this mind is by birth in opposition to those things which are of the spiritual mind — an opposition which, as is well known, it derives by inheritance from parents. Such is the change of state which is called reformation and regeneration. The state of the natural mind before reformation may be compared to a spiral twisting or circling downward; but after reformation it may be compared to a spiral twisting or circling upward; wherefore a man before reformation looks downward to hell, but after reformation he looks upward to heaven.

THE ORIGIN OF EVIL IS FROM THE ABUSE OF THE FACULTIES WHICH ARE PROPER TO MAN, AND ARE CALLED RATIONALITY AND LIBERTY.

264. By rationality is meant the faculty of understanding truths and thence falsities, and goods and thence evils; and by liberty is meant the faculty of thinking, willing, and doing these things freely. From what precedes it may be evident, and from what follows will be further established, that every man by creation, and thence by birth, has these two faculties; and that they are from the Lord; and that they are not taken away from him; and that from them is the appearance that man thinks, speaks, wills, and acts as from himself; and that the Lord dwells in these faculties with every man; and that man from that conjunction lives to eternity; and that through these faculties, and not with-

out them, man can be reformed and regenerated; also that by these faculties man is distinguished from beasts.

265. That the origin of evil is from the abuse of these faculties will be shown in this order. I. A bad man enjoys these two faculties equally with a good man. II. A bad man abuses them to confirm evils and falsities, and a good man uses them to confirm goods and truths. III. Evils and falsities confirmed become permanent in a man, and come to be of his love and thence of his life. IV. Those things which have come to be of the love and life are engendered in the offspring. V. All evils, both hereditary and acquired, reside in the natural mind.

266. I. *A bad man enjoys these two faculties equally with a good man.* — That the natural mind can, as to the understanding, be elevated even to the light in which angels of the third heaven are, and can see truths, acknowledge them, and afterward speak them, has been shown in the preceding article. From which it is plain that because the natural mind can be thus elevated, a bad man enjoys that faculty which is called rationality equally with a good man; and because the natural mind can be so far elevated, it follows that he can also think and speak those truths. Also that he is able to will and do them, although he does not will and do them, is testified by reason and experience. *By reason:* who cannot will and do the things which he thinks? But that he does not will and do them, is because he does not love to will and do them. This being able to will and do is the liberty which every man has from the Lord; but his not willing and doing good when he is able, is from the love of evil, which opposes; which love nevertheless he can resist, and many also do resist it. This has been sometimes confirmed by *experience* in the spiritual world. I have heard what was said by evil spirits who inwardly were devils, and who in the world rejected the truths of heaven and the church. While the affection of knowing, in which every man is from childhood, was excited by

the glory that surrounds each love like the radiance of fire, they perceived the arcana of angelic wisdom fully as well as good spirits who inwardly were angels. Yea, those diabolical spirits said that they could indeed will and do according to those arcana, but that they would not. When it was said to them that they would will these things if only they shunned evils as sins, they said that they could also do this, but that they would not. From which it was plain that the wicked equally with the good have the faculty which is called liberty. Let every one consult himself, and he will perceive that it is so. That a man has the power to will, is because the Lord, from Whom that faculty is, continually gives the power; for, as was said above, the Lord dwells with every man in these two faculties, thus in the faculty or in the power of being able to will. As regards the faculty of understanding, which is called rationality, this does not exist with a man until his natural mind comes of age; in the meantime it is like seed in unripe fruit, which cannot be opened in the ground and grow into a shrub. Nor does this faculty exist with those who are mentioned above (n. 259).

267. II. *A bad man abuses these faculties to confirm evils and falsities, and a good man uses them to confirm goods and truths.* From the intellectual faculty which is called rationality, and from the voluntary faculty which is called liberty, man derives the power of confirming whatever he will; for the natural man can elevate his understanding to higher light so far as he desires, but he who is in evils and thence in falsities, does not elevate it higher than into the upper region of his natural mind, and rarely to the region of the spiritual mind. The reason is that he is in the enjoyments of the love of his natural mind, and if he elevates it above that mind, the enjoyment of his love perishes. If the understanding is elevated higher, and sees truths opposed to the enjoyments of his life, or to the principles of his own intelligence, then he either falsifies them, or

passes them by, and leaves them in contempt, or he retains them in memory to serve as means to his life's love, or to the pride of his own intelligence. That the natural man can confirm whatever he will, is plain from the numerous heresies in the Christian world, each of which is confirmed by its adherents. That evils and falsities of every kind can be confirmed, who does not know? It can be confirmed, and indeed is confirmed by the wicked in themselves, that there is no God, and that nature is everything, and that she has created herself; that religion is only a means by which simple minds may be kept in bonds; that human prudence does all things, and Divine Providence nothing except that it sustains the universe in the order in which it was created; also that murders, adulteries, thefts, frauds, and revenges are allowable, according to Machiavelli and his followers. These and many such things the natural man can confirm, and even fill volumes with the confirmations; and when they are confirmed, these falsities appear in their fatuous light, and truths in such shadow that they cannot be seen except as phantoms in the night time. In a word, take the falsest thing and put it into a proposition, and say to a clever person, Confirm, and he will confirm to the full extinction of the light of truth; but set aside the confirmations, go back and view the proposition itself from your own rationality, and you will see the falseness of it in its deformity. From these things it may be evident that man can abuse these two faculties which are in him from the Lord, to confirm evils and falsities of every kind. This no beast can do, because no beast enjoys these faculties; therefore a beast is born into all the order of its life, and into all the knowledge of its natural love, otherwise than man.

268. III. *Evils and falsities confirmed become permanent in a man, and come to be of his love and life.* Confirmations of evil and falsity are nothing else than removals of good and truth, and if they increase they are rejections;

for evil removes and rejects good, and falsity, truth. Hence also confirmations of evil and falsity are closings of heaven, for every good and truth flows in from the Lord through heaven; and when heaven is closed, then a man is in hell, and in a society where an evil and falsity similar to his own reigns, from which hell he cannot afterward be delivered. I have been permitted to speak with some who ages ago confirmed in themselves the falsities of their religion, and I saw that they continue in the same, just as they were in them in the world. The reason is, that all the things in which a man confirms himself come to be of his love and life; they come to be of his love, because they become of his will and understanding, and the will and understanding make the life of every one; and when they come to be of the life of a man, they come to be not only of his whole body but also of his whole mind. Hence it is plain that a man who has confirmed himself in evils and falsities, is such from head to foot; and when he is wholly such, he cannot by any inversion or twisting back be reduced to an opposite state, and thus be drawn out of hell. From these things and those above in this article, may be seen whence is the origin of evil.

269. IV. *Those things which have come to be of the love and thereby of the life, are engendered in the offspring.* It is known that man is born into evil, and that he derives this as an inheritance from parents; and by some it is believed that he derives it not from parents, but through parents from Adam; but this is an error. He derives it from the father, from whom he has his soul, and it is clothed with a body in the mother; for the seed, which is from the father, is the first receptacle of life, but such a receptacle as it was in the father — since it is in the form of his love, and the love of every one in the greatest and least things is like to itself, and there is in it an effort to the human form, into which it also goes gradually forth. Hence it follows that the evils called hereditary are successively de-

rived from fathers, thus from grandfathers and great-grandfathers, into their posterity. Experience also teaches this, for in the affections there is a likeness of races to their first progenitor, and a greater likeness of families, and a still greater likeness of households — even such a likeness that generations are distinguishable not only by their dispositions, but also by their faces. But about the generation of the love of evils by parents in offspring more will be said in what follows, where the correspondence of the mind, or of the will and the understanding, with the body and its members and organs, will be told at length. Here these few things only are presented, that it may be known that evils are successively derived from parents, and that they increase through the accumulations of one parent after another until man by birth is nothing but evil; also, that the malignity of evil increases according to the degree of the closing of the spiritual mind, for so the natural mind also is closed above; and that in the descendants this is not reopened except by shunning evils as sins from the Lord. Thus and not otherwise is the spiritual mind opened, and through it the natural mind is brought back into corresponding form.

270. V. *All evils and their falsities, both hereditary and acquired, reside in the natural mind.* Evils and their falsities reside in the natural mind, because that mind is in form or in image a world; but the spiritual mind is in form or in image a heaven, and in heaven evil cannot find a home: wherefore the spiritual mind is not opened from birth, but is only in the capability of being opened. The natural mind derives its form also in part from the substances of the natural world; but the spiritual mind derives its form only from the substances of the spiritual world, and is preserved in its integrity by the Lord, that man may be able to become man; for he is born an animal, but becomes a man. The natural mind with all things of it is coiled into a spiral from right to left, but the spir-

itual mind into a spiral from left to right; thus these minds are in a turning contrary the one to the other — a sign that evil resides in the natural mind, and that of itself it acts against the spiritual mind. And the spiral turning from right to left goes downward, thus toward hell, but the turning from left to right goes upward, thus toward heaven. That it is so was made plain to me from this experience, that an evil spirit cannot turn his body around from left to right, but from right to left; and a good spirit can with difficulty turn the body from right to left, but easily from left to right. The turning follows the flow of the interiors, which are of the mind.

EVILS AND FALSITIES ARE IN ALL OPPOSITION AGAINST GOODS AND TRUTHS, BECAUSE EVILS AND FALSITIES ARE DIABOLICAL AND INFERNAL, AND GOODS AND TRUTHS ARE DIVINE AND HEAVENLY.

271. THAT evil and good are opposed, also the falsity of evil and the truth of good, every one acknowledges when he hears it; but because those who are in evil do not feel, and therefore do not perceive otherwise than that evil is good — for evil delights their senses, especially the sight and hearing, and so also delights the thoughts and thus the perceptions — they acknowledge indeed that evil and good are opposed, but when they are in evil, from its enjoyment they say that evil is good, and the converse. Take an example. He who abuses his liberty, to think and to do evil, calls this liberty, and its opposite, which is to think good which in itself is good, he calls slavery; when yet the latter is truly freedom, but the former slavery. He who loves adulteries, calls it liberty to commit adultery, and not to be allowed to commit adultery he calls slavery; for he finds enjoyment in lasciviousness, and the reverse in chastity. He who is in the love of ruling from the love of self, finds in that love enjoyment of life exceeding all other of every

kind; hence all that is of that love he calls good, and all that is contrary to it he pronounces evil; when yet the opposite is true. It is the same with every other evil. And so, though every one acknowledges that evil and good are opposed, still those who are in evils cherish a contrary idea about the opposition, and those only have a just idea who are in goods. No one while he is in evil can see good, but he who is in good can see evil. Evil is below as in a den, good is above as on a mountain.

272. Now because it is not known by many what the nature of evil is, and that it is utterly opposed to good, and yet it is important that this should be known, therefore this matter shall be considered in this order: I. The natural mind which is in evils and in falsities therefrom, is a form and image of hell. II. The natural mind which is a form and image of hell, descends by three degrees. III. The three degrees of the natural mind which is a form and image of hell, are opposed to the three degrees of the spiritual mind which is a form and image of heaven. IV. The natural mind which is a hell, is in all opposition against the spiritual mind which is a heaven.

273. I. *The natural mind which is in evils and in falsities therefrom, is a form and image of hell.* We cannot here describe what is the nature of the natural mind with man in its substantial form, or what it is in its own form woven out of the substances of both worlds in the brains, where that mind resides in its first principles. A universal idea of that form will be given in what follows, when the correspondence of the mind and body is treated of. Here we shall only say something of its form as to states and their changes, through which perceptions, thoughts, intentions, volitions, and what is of them, are manifested; for the natural mind, which is in evils and in falsities therefrom, as to these states and changes is a form and image of hell. This form supposes a substantial form as a subject, for changes of state are not possible without a substantial form

which is their subject — just as sight is not possible without an eye, and hearing without an ear. Now as to the form or image by which the natural mind resembles hell, that form and image is such that the reigning love with its lusts, which is the universal state of this mind, is as the devil in hell, and the thoughts of what is false arising out of that reigning love are as the crew of the devil. By the devil and by his crew nothing else is meant in the Word. The cases also are similar, for in hell the love of ruling from the love of self, is the reigning love. This is there called the devil; and the affections of what is false with the thoughts arising out of that love are his crew. It is the same in every society of hell, with differences like the differences of species in one genus. In a similar form also is the natural mind which is in evils, and in falsities therefrom; wherefore also the natural man who is of this character, after death comes into a society of hell similar to himself, and then in all things and each thing he acts as one with it; for he comes into his own form, that is, into the states of his own mind. There is also another love, which is called satan, subordinate to the former love which is called the devil; and this is the love of possessing the goods of others by every bad art. Cunning villanies and devices are its crew. Those who are in this hell are generically called satans, and those who are in the former hell are generically called devils; and such of them as do not act clandestinely there, do not deny their name. Hence it is that the hells taken together are called the devil and satan. That the two hells are generically distinguished according to those two loves, is because all the heavens are distinguished into two kingdoms, the celestial and the spiritual, according to two loves, and the hell of devils corresponds by opposition to the celestial kingdom, and the hell of satans corresponds by opposition to the spiritual kingdom. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, may be seen in the work on HEAVEN AND

HELL (n. 20–28). That the natural mind as above described is in form a hell, is because all spiritual form in the greatest and least things is similar to itself. Hence it is that every angel is a heaven in a smaller form, as is also shown in the work on HEAVEN AND HELL (n. 51–58). From this it also follows that every man or spirit who is a devil or a satan, is a hell in a smaller form.

274. II. *The natural mind which is a form or image of hell, descends through three degrees.* That in the greatest and the least things of all things there are degrees of two kinds, which are called degrees of altitude and of latitude, may be seen above (n. 222–229); such then is the case with the natural mind in its greatest and least things. Degrees of altitude are meant here. The natural mind, from its two faculties, which are called rationality and liberty, is in this state, that it can ascend through three degrees, and descend through three degrees; it ascends by goods and truths, and it descends by evils and falsities; and when it ascends the lower degrees which tend to hell are closed, and when it descends the higher degrees which tend to heaven are closed. The reason is that they are in reaction. These three degrees, higher and lower, are neither opened nor closed in man when newly born; for he is then in ignorance of good and truth, and of evil and falsity; but as he enters into the one or the other, the degrees are opened and closed on the one side or the other. When they are opened toward hell, then the reigning love, which is of the will, obtains the highest or inmost place; the thought of what is false, which is of the understanding from that love, obtains the second or middle place; and the conclusion of the love through the thought, or of the will through the understanding, obtains the lowest place. It is also the same here as with the degrees of altitude treated of above, namely, that they are in order as end, cause, and effect, or as primary end, mediate end, and ultimate end. The descent of these degrees is toward the body; hence

in the descent they wax grosser, and become material and corporeal. If truths from the Word are received in the second degree to form it, then these truths are falsified from the first degree, which is the love of evil, and become servants and slaves. From which it may be evident what the truths of the church from the Word become with those who are in the love of evil, or whose natural mind is in form a hell: that because they serve the devil as means, they are profaned; for the love of evil reigning in the natural mind, which is a hell, is the devil — as was said above.

275. III. *The three degrees of the natural mind, which is a form and image of hell, are opposed to the three degrees of the spiritual mind, which is a form and image of heaven.* That there are three degrees of the mind, which are called natural, spiritual, and celestial, and that the human mind consisting of these degrees looks toward heaven, and turns round thither, was shown above. Hence it may be seen that when the natural mind looks downward, and turns round toward hell, it consists in like manner of three degrees, and that each degree of it is opposed to a degree of the mind which is a heaven. That it is so was clearly evident to me from what was seen in the spiritual world — namely, that there are three heavens, and these distinct according to the three degrees of altitude; and that there are three hells, and these also distinct according to three degrees of altitude or depth; and that the hells in all things and each are opposed to the heavens; also that the lowest hell is opposed to the highest heaven, that the middle hell is opposed to the middle heaven, and the highest hell is opposed to the lowest heaven. Similar is it with the natural mind which is in the form of hell; for spiritual forms are alike in the greatest things and in the least. That the heavens and the hells are thus in opposition, is because their loves are thus opposed. Love to the Lord, and love to the neighbor from this, form the inmost degree in the heavens, but the love of self and the love of

the world form the inmost degree in the hells. Wisdom and intelligence from their loves form the middle degree in the heavens, but foolishness and insanity, which appear as wisdom and intelligence, from their loves form the middle degree in the hells. Conclusions from their two degrees, which are either laid up in the memory as knowledges, or determined into actions in the body, form the ultimate degree in the heavens. Conclusions from their two degrees, which either become knowledges, or become acts, form the outermost degree in the hells. How the goods and truths of heaven are turned into evils and falsities, thus into the opposite, in the hells, may be evident from this experience. I heard that a certain Divine truth flowed down from heaven into hell, and I heard that on the way in the descent it was converted by degrees into falsity, and thus at the lowest hell into its exact opposite. From this it was plain that the hells according to degrees are in opposition to the heavens as to all goods and truths, and that these become evils and falsities by influx into forms turned the wrong way. For it is well known that all that flows in is perceived and felt according to recipient forms and their states. This conversion into the opposite was plain to me also from this experience. I was permitted to see the hells in their place relatively to the heavens, and those who were there appeared inverted, with heads downward and feet upward; but it was said that they still appear to themselves erect on their feet — which may be compared with the antipodes. From these proofs of experience it may appear that the three degrees of the natural mind, which in form and image is a hell, are opposed to the three degrees of the spiritual mind, which in form and image is a heaven.

276. IV. *The natural mind, which is a hell, is in all opposition against the spiritual mind, which is a heaven.* When loves are opposed, then all things of perception become opposed; for from love which makes the life itself of man, all other things flow as streams from their source;

those things which are not from the love separate in the natural mind from those things which are from it. The things which are from its ruling love are in the middle and the rest at the sides. If these latter are truths of the church from the Word, they are sent from the middle further away to the sides, and at length are exterminated; and then a man, or the natural mind, perceives evil as good, and falsity as truth, and conversely. Therefore he believes malice to be wisdom, insanity intelligence, cunning prudence, and evil arts ingenuity; and then also he makes Divine and heavenly things, of the church and of worship, of no account, and makes bodily and worldly things of the greatest consequence. Thus he inverts the state of his life, so that what is of the head, he makes of the sole of the foot, and tramples upon it; and what is of the sole of the foot he makes of the head. So a man from being alive becomes dead. He is said to be alive whose mind is a heaven, and he is called dead whose mind is a hell.

ALL THINGS WHICH ARE OF THE THREE DEGREES OF THE NATURAL MIND ARE INCLUDED IN THE WORKS WHICH ARE DONE BY THE ACTS OF THE BODY.

277. By the knowledge of degrees which is set forth in this Part, is revealed the arcanum that all things of the mind, or of the will and understanding, of a man are in his actions or works, being included very much as things visible and invisible are included in a seed, a fruit, or an egg. Acts themselves or works appear in like simple form outwardly, and yet in their internals there are innumerable things; for there are the forces of the motor fibres of the whole body in concurrence, and there are all things of the mind which excite and determine these forces, and these, as shown above, of three degrees. And because there are all things of the mind, there are all things of the will, or all the affections of a man's love, which make the first de-

gree; there are all things of the understanding, or all the thoughts of his perception, which make the second degree; and there are all things of the memory, or all the ideas of thought that is nearest to speech, taken from the memory, which compose the third degree. From these things determined into act arise works, in which, seen in outward form, the prior things do not appear though they are actually in them. That the ultimate is the complex, containant, and basis of what is prior, may be seen above (n. 209–216); and that the degrees of altitude are in fulness in their ultimate (n. 217–221).

278. That the acts of the body, viewed by the eye, appear thus simple and uniform — as do in outer form seeds, fruits, eggs, and nuts and almonds in the shell — and still contain in themselves all prior things from which they are, is because every ultimate has a covering, and is thereby kept distinct from what is prior; each degree also is surrounded with a covering and thereby kept distinct from another degree; wherefore those things which are of the first degree are not known from the second degree, nor are those of the second degree known from the third. As for example — the love of the will which is the first degree of the mind, is not known in the wisdom of the understanding which is the second degree of the mind, except by a certain enjoyment of the thought of a thing. The first degree, which as just said is the love of the will, is not known in the knowledge of the memory, which is the third degree, except by a certain pleasure of knowing and speaking. From these things it follows that a work which is an act of the body, includes all these things, though in its outward form it appears simple as one thing.

279. This is confirmed as follows. The angels who are with a man perceive every single thing which is from the mind in the act — the spiritual angels those things which are in it from the understanding, and the celestial angels those things which are in it from the will. This seems a paradox, but still it is true. But it should be known

that those things of the mind which belong to a subject proposed or in hand are in the middle, and the rest round about according to affinities. Angels say that a man's quality is perceived from every single work, but in the likeness of his love, varied according to its determinations into affections, and thence into thoughts. In a word, every act, or every work, of a spiritual man is in angels' view like a palatable fruit, useful and beautiful, which when tasted and eaten yields flavor, use, and delights. That the angels have such a perception of the acts and works of men, may also be seen above (n. 220).

280. It is the same with a man's speech. Angels know a man's love from the sound of his speech, his wisdom from the articulation of the sound, and his knowledge from the sense of the words. And they further say that these three things are in every word, because a word is a something concluded, for it has in it sound, articulation, and sense. It was told me by angels of the third heaven, that from every word of one speaking in series, they perceive the general state of his disposition, and also some particular states. That in every single word of the Word there is something spiritual which is of the Divine Wisdom, and something celestial which is of the Divine Love, and that these are perceived by angels when the Word is read in a holy manner by man, has been shown by many things in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE.

281. From these things it is concluded that in the works of a man whose natural mind descends through three degrees into hell, there are all his evils and falsities of evil; and that in the works of a man whose natural mind ascends into heaven, there are all his goods and truths; and that both the latter and the former are perceived by the angels from the mere speech and from the mere action of the man. Hence it is said in the Word, that a man shall be judged according to his works, and that he shall render an account of his words.

PART IV.

THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS OF IT FROM HIMSELF, AND NOT FROM NOTHING.

282. It is known throughout the entire world, and acknowledged by every wise man from interior perception, that there is one God, Who is the Creator of the universe; and it is known from the Word that God the Creator of the universe is called Jehovah, from Being, because He alone is. That the Lord from eternity is that Jehovah, has been shown by many things from the Word, in The Doctrine of the New Jerusalem concerning the Lord. Jehovah is called the Lord from eternity, because Jehovah assumed the Human in order that He might save men from hell; and then He commanded His disciples to call Him Lord. Wherefore Jehovah in the New Testament is called the Lord, as may be evident from this: *Thou shalt love Jehovah thy God with all thy heart and with all thy soul* (Deut. vi. 5); and in the New Testament, *Thou shalt love the Lord thy God with all thy heart and with all thy soul* (Matt. xxii. 35). Likewise in other passages taken from the Old Testament in the Evangelists.

283. Every one who thinks from clear reason sees that the universe was not created out of nothing, because he sees that not anything can be made out of nothing; for nothing is nothing, and to make anything out of nothing is contradictory, and what is contradictory is contrary to the light of truth, which is from the Divine Wisdom; and whatever is not from the Divine Wisdom, is not from the Divine Omnipotence. Every one who thinks from clear reason sees also that all things have been created out of substance which is substance in itself, for this is Being itself, from which all things that are, can exist; and because God alone

is substance in itself, and thence Being itself, it is evident that the existence of things is from no other source. Many have seen this, because reason enables them to see it; but they have not dared to confirm it, fearing lest perchance they might thus come into the thought that the created universe is God because from God, or that nature is from itself, and thus that the inmost of nature is what is called God. For this reason, though many have seen that the existence of all things is from no other source than from God and from His Esse, nevertheless they did not dare to advance beyond the first thought about it, lest they should involve their understanding in a so-called Gordian knot, from which they would not afterward be able to extricate it. That they would not be able to extricate the understanding is for the reason that they thought of God, and of the creation of the universe by God, from time and space which are proper to nature, and from nature no one is able to perceive God and the creation of the universe; but every one whose understanding is in any interior light, is able to perceive nature and its creation from God, because God is not in time and space. That the Divine is not in space, may be seen above (n. 7–10); that the Divine fills all the spaces of the universe without space (n. 69–72); and that the Divine is in all time without time (n. 72–76). In what follows it will be seen that although God has created the universe and all things of it from Himself, still there is nothing at all in the created universe which is God; besides other things which will place this matter in its proper light.

284. The First Part of this work treated of God, that He is Divine Love and Divine Wisdom, and that He is life, also that He is substance and form which is Esse itself and the only Esse. The Second Part treated of the spiritual sun and its world, and of the natural sun and its world; and showed that the universe with all things of it was created by God by means of these two suns. The

Third Part treated of degrees, in which are all things and each that are created. In this Fourth Part the creation of the universe by God will now be treated of. The reason why all these subjects are treated, is, that the angels have lamented before the Lord that when they look into the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature, on which their angelic wisdom may rest.

THE LORD FROM ETERNITY, OR JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS OF IT UNLESS HE WERE A MAN.

285. THOSE who have a natural corporeal idea of God as a man, cannot at all comprehend how God as a man could create the universe and all things of it; for they think to themselves, How can God as a man wander through the universe from space to space and create? Or how can He speak the word from His place and things be created as soon as it has been spoken? When it is said that God is a Man, such ideas occur to those who think of God-Man in like manner as of a man of this world, and who think of God from nature, and the things proper to it, which are time and space. But those who think of God-Man, not from a man of this world, and not from nature and its space and time, clearly perceive that the universe could not have been created unless God were a Man. Bring your thought into the angelic idea of God as being a Man, and remove as much as possible the idea of space, and you will come near in thought to the truth. Some of the learned also perceive that spirits and angels are not in space, because they perceive the spiritual without space; for it is like thought, which is in man, and yet man by means of it may be present as it were elsewhere in any place, even the most remote. Such is the state of spirits and angels, who are men, even as to their bodies. They appear in the

place where their thought is, because spaces and distances in the spiritual world are appearances, and act as one with the thought from their affection. From these things it may be evident that God, Who appears far above the spiritual world as a sun, to Whom there cannot be any appearance of space, is not to be thought of from space; and that then it can be comprehended that He created the universe not out of nothing, but out of Himself; also that His Human Body cannot be thought of as great or small, or of any stature, because this also is of space; and hence that He is the same in first things and in last, and in greatest things and in least; and moreover that the Human is the inmost in every created thing, but without space. That the Divine is the same in greatest things and in least, may be seen above (n. 77–82); and that the Divine fills all spaces without space (n. 69–72). And because the Divine is not in space, it is not continuous as the inmost of nature is.

286. That God could not have created the universe and all things of it unless He were a Man, may be very clearly comprehended by an intelligent person from this, that he cannot deny in his heart that in God there is love and wisdom, that there is mercy and clemency, and also that there is goodness and truth itself, because these things are from Him. And because he cannot deny these things, neither can he deny that God is a Man; for not one of these things can exist abstracted from man; for man is their subject, and to separate them from their subject is to say that they are not. Think of wisdom, and place it outside man. Is it anything? Can you conceive it as something of ether, or as something of flame? You cannot conceive it unless perchance in something of this kind, and even if so, it must be wisdom in a form such as man has — it must be in all his form, not one thing can be wanting, that wisdom may be in it. In a word the form of wisdom is man; and because man is the form of wisdom, he is also the form of love, mercy, clemency, good, and truth, because these make

one with wisdom. That love and wisdom cannot exist except in a form, see above (n. 40–43).

287. That love and wisdom are man may also be evident from the angels of heaven, who are in beauty men, in the measure in which they are in love and thence in wisdom from the Lord. The same may be evident from this, that in the Word it is said of Adam that he was created into the likeness and into the image of God (Gen. i. 26), because into the form of love and wisdom. Every man on earth is born into the human form as to his body, for the reason that his spirit, which is also called his soul, is a man; and this is a man, because it is receptive of love and wisdom from the Lord; and so far as the spirit or soul of a man receives these, he becomes a man after the death of the material body which he has drawn around him; and so far as he does not receive them, he becomes a monster, which derives something of man from the faculty of receiving.

288. Since God is a Man, therefore the whole angelic heaven in the complex represents one man; and it is distinguished into regions and provinces according to the members, viscera, and organs of a man. For there are societies of heaven which make the province of all things of the brain, and of all the organs of the face, also of all the viscera of the body; and these provinces are distinguished from one another, just as those organs are in man; the angels also know in what province of the man they are. The whole heaven is in this image, because God is a Man; and God is heaven, because the angels who constitute heaven are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all things of man, is shown in the ARCANA CŒLESTIA at the end of several chapters.

289. From these things may be seen the inanity of the ideas of those who think of God otherwise than of a Man, and of the Divine attributes otherwise than as being in God as a Man; because separated from man they are mere

figments of reason. That God is Man Himself, from Whom every man is a man according to his reception of love and wisdom, may be seen above (n. 11–13). The same is here confirmed for the sake of what follows, in order that the creation of the universe by God because He is a Man may be perceived.

THE LORD FROM ETERNITY, OR JEHOVAH, PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM IT CREATED THE UNIVERSE AND ALL THINGS OF IT.

290. THE sun of the spiritual world was treated of in the Second Part of this work, and the following things were there shown — That the Divine Love and the Divine Wisdom appear in the spiritual world as a sun (n. 83–88). That spiritual heat and spiritual light proceed from that sun (n. 89–92). That that sun is not God, but that it is the proceeding from the Divine Love and the Divine Wisdom of God-Man; similarly the heat and light from that sun (n. 93–98). That the sun of the spiritual world is in a middle altitude, and appears distant from the angels as the sun of the natural world from men (n. 103–107). That in the spiritual world the east is where the Lord appears as the sun, and that the other quarters are determined thence (n. 119–123, 124–128). That the angels always turn their faces to the Lord as the sun (n. 129–134, 135–139). That the Lord created the universe, and all things of it, by means of that sun, which is the first proceeding of the Divine Love and the Divine Wisdom (n. 151–156). That the sun of the natural world is pure fire, and that nature which derives its origin from that sun is therefore dead; and that the sun of the natural world was created in order that the work of creation might be completed and finished (n. 157–162). That without two suns, the one living and the other dead, there can be no creation (n. 163–166).

291. Among the things shown in the Second Part is also this, that the spiritual sun is not the Lord, but that it is the proceeding from His Divine Love and His Divine Wisdom. It is called the proceeding, because that sun is produced from the Divine Love and from the Divine Wisdom, which in themselves are substance and form, and through this the Divine proceeds. But because the human reason is of such a nature that it does not acquiesce unless it sees a thing from its cause, thus unless it also perceives how — in the present case how the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is produced — therefore of this also something shall be said. About this matter I have spoken much with angels, who said that they perceive this clearly in their spiritual light, but that they can with difficulty put it before man in his natural light, because there is such a difference between the two lights, and the thoughts derived from them. They said, however, that it is the same with the spiritual sun as with the sphere of affections and of thoughts from them which encompasses each angel, by which his presence is made apparent to those near and those remote, and that this encompassing sphere is not the angel himself, but is from all and each of the things of his body, from which substances continually flow out as a stream, and those which flow out surround him; also that these substances contiguous to his body, being continually actuated by the two fountains of the motion of his life, the heart and the lungs, excite the atmospheres into their own activities, and by this means produce a perception as of his presence with others. And thus that it is not a separate sphere of affections and thence of thoughts, although it is so called, which goes forth and is continued from him, because the affections are mere states of the forms of the mind in him. They said moreover that there is such a sphere around every angel, because there is around the Lord, and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world.

292. I have often been permitted to perceive that there is such a sphere around each angel and spirit, and also a general sphere around many in a society, and I have also been permitted to see it under various appearances; in heaven sometimes under the appearance of thin flame; in hell under the appearance of murky fire; and sometimes in heaven under the appearance of a thin and shining white cloud, and in hell under the appearance of a thick and black thunder-cloud. And I have also been permitted to perceive these spheres as various kinds of odors and stenches. By these things I was convinced that every one in heaven, and every one in hell, is encompassed by a sphere consisting of substances set free and separated from their bodies.

293. It was also perceived that a sphere flows forth not only from angels and spirits, but also from all and each of the things seen in the spiritual world, as from trees and their fruits, from shrubs and their flowers, from herbs and grasses, and indeed, from earths and the particles of them. From which it was plain that this is a universal condition both in living and in dead things, that every thing is closely encompassed by the like of what is within it; and that this is continually exhaled from it. That it is the same in the natural world is known from the experience of many of the learned; and that a wave of effluvia is continually flowing forth from man, also from every animal, and likewise from tree, fruit, shrub, and flower, and even from metal and stone. The natural world derives this from the spiritual world, and the spiritual world from the Divine.

294. Since those things which constitute the sun of the spiritual world are from the Lord, and are not the Lord, therefore they are not life in itself, but are devoid of life in itself; just as those things which flow forth from angel or man, and make spheres around them, are not the angel or the man, but are from them, devoid of their life; and they do not make one with the angel or the man, except-

ing that they are in agreement, because they have been taken from the forms of their bodies, which were the forms of their life in them. This is an arcanum which angels by means of their spiritual ideas are able to see in thought, and also to express in speech, but not men by means of their natural ideas; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many. The reason is that these ideas differ according to degrees of altitude, which were treated of in the Third Part.

295. That such is the difference between the thoughts of angels and men, was made known to me by this experience. Angels were told to think spiritually about something, and afterward to tell me what they had thought. When this was done and they wished to speak to me, they were not able, saying that they could not utter these things. It was the same with their spiritual speech, and the same with their spiritual writing; there was no word of spiritual speech which was similar to a word of natural speech, nor anything of spiritual writing similar to natural writing, excepting the letters, each of which contained a complete sense. But what is wonderful, they said that they seemed to themselves to think, speak, and write in the spiritual state in the same manner as man in the natural state, when yet there is nothing the same. From which it was plain that natural and spiritual differ according to degrees of altitude, and that they do not communicate with each other except by correspondences.

THERE ARE THREE THINGS IN THE LORD WHICH ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THESE THREE ARE PRESENTED IN APPEARANCE OUTSIDE THE SUN OF THE SPIRITUAL WORLD, THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY ATMOSPHERE, WHICH IS THE CONTAINANT.

296. THAT heat and light proceed from the sun of the spiritual world, and that the heat proceeds from the Divine Love of the Lord, and light from His Divine Wisdom, may be seen above (n. 89–92, 99–102, 146–150). Here now it will be shown that the third thing which proceeds from the sun there is atmosphere, which is the containant of heat and light, and that this proceeds from the Divine of the Lord which is called Use.

297. Every one who thinks in any enlightenment can see that love has for an end and intends use, and that it produces use through wisdom; for love cannot produce any use of itself, but by means of wisdom. What indeed is love, unless there be something that is loved? This something is use; and because use is that which is loved, and is produced by wisdom, it follows that use is the containant of wisdom and love. That these three, love, wisdom, and use, follow in order according to degrees of altitude, and that the ultimate degree is the complex, containant, and basis of the prior degrees, has been shown (n. 209–216, and elsewhere). From these things it may be evident that these three, the Divine of love, the Divine of wisdom, and the Divine of use, are in the Lord, and that they are the Lord in essence.

298. That man viewed as to his exteriors and as to his interiors is a form of all uses, and that all the uses in the created universe correspond to those uses, will be fully shown in what follows. It only needs to be mentioned

here, that it may be known that God as Man is the very form of all uses, from which form all the uses in the created universe derive their origin; and thus that the created universe viewed as to uses is His image. Those things are called uses which are from God-Man, that is, the Lord, by creation in order; but those things are not called uses, which are from man's proprium, for this is infernal, and these are contrary to order.

299. Now because these three, love, wisdom, and use, are in the Lord, and are the Lord, and because the Lord is everywhere, for He is omnipresent; and because the Lord, as He is in Himself, and as He is in His sun, cannot make Himself present to any angel or man, therefore He presents Himself by such things as can be received, and He presents Himself as to love through heat, as to wisdom through light, and as to use through atmosphere. That the Lord presents Himself as to use through atmosphere, is because atmosphere is the containant of heat and light, as use is the containant of love and wisdom. For the light and heat which proceed from the Divine sun cannot proceed in nothing, thus not in vacuum, but in a containant which is a subject; and this containant we call the atmosphere, which surrounds the sun, and receives it in its bosom, and transmits it to heaven where angels are, and then to the world where men are, and thus brings forth the presence of the Lord everywhere.

300. That in the spiritual world there are atmospheres as well as in the natural world, was shown above (n. 173–178, 179–183); and it was said that the atmospheres of the spiritual world are spiritual, and the atmospheres of the natural world are natural. Now from the origin of the spiritual atmosphere closely encompassing the spiritual sun, it may be evident that everything of it is in its essence such as is the sun in its essence. That it is so, the angels, through their spiritual ideas, which are without space, explain by showing that there is one only substance from

which all things are, and that the sun of the spiritual world is that substance; and because the Divine is not in space, and because it is the same in the greatest and least things, that sun which is the first proceeding of God-Man is so likewise. And further that that one only substance, which is the sun, proceeding by means of atmospheres according to continuous degrees, or those of latitude, and at the same time according to discrete degrees, or those of altitude, presents the varieties of all things in the created universe. The angels said that these things can in no wise be comprehended, unless spaces are removed from the ideas; and that if they are not removed, appearances must necessarily bring in fallacies. Yet these fallacies cannot be brought in so long as the thought is held that God is the Esse itself from which all things are.

301. Moreover, from angelic ideas, which are without space, it is clearly manifest that nothing lives in the created universe but God-Man alone, that is, the Lord; and that nothing is moved but by life from Him; and that nothing is but through the sun from Him; thus that it is a truth that in God we live, move, and are.

THE ATMOSPHERES, WHICH ARE THREE IN EACH WORLD, THE SPIRITUAL AND THE NATURAL, IN THEIR ULTIMATES TERMINATE IN SUBSTANCES AND MATTERS SUCH AS THERE ARE IN THE EARTHS.

302. THAT there are three atmospheres in each world, the spiritual and the natural, which are distinct from each other according to degrees of altitude, and which decrease in their downward progression according to degrees of latitude, was shown in the Third Part (n. 173–176). And because the atmospheres decrease in their progression downward, it follows that they become continually more compressed and inert, and at length in ultimates so compressed and inert that they are no longer atmospheres, but sub-

stances at rest, and in the natural world fixed substances, such as are in the earths and are called matter. From this origin of substances and matter it follows, *First*, that these substances and matter also are of three degrees. *Second*, that they are held together in mutual connection by the encompassing atmospheres. *Third*, that they are fitted for producing all uses in their forms.

303. That substances or matters like those in the earths have been produced by the sun through its atmospheres, will be affirmed by every one who considers that there are perpetual mediations from the First to ultimates; and that nothing can exist except from a prior self, and at length from a First. The First is the sun of the spiritual world, and the First of that sun is God-Man or the Lord. Now because atmospheres are those prior things through which that sun presents itself in ultimates, and because those prior things continually decrease in activity and expansion down to ultimates, it follows that when their activity and expansion terminate in ultimates, they become such substances and matters as are in earths; which retain in them from the atmospheres from which they originated, an effort and endeavor to bring forth uses. Those who do not deduce the creation of the universe and all things of it by continual mediations from the First, cannot but construct hypotheses, broken off and divorced from their causes — hypotheses which when they are surveyed by a mind which sees more deeply into things, appear not like houses, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, individual things there have a similar order, proceeding from their firsts to ultimates which are relatively in a state of rest, in order that they may end and subsist. So in the human body the fibres pass from their first forms until they become tendons, also the fibres with the vessels from their first forms until they become cartilages and bones, on which they may rest and subsist. Be-

cause there is such a progression of the fibres and vessels in man from firsts to ultimates, there is a similar progression of their states, which are sensations, thoughts, and affections. These also from their firsts where they are in light, pass on to ultimates where they are in shade, or from their firsts where they are in heat, to ultimates where they are not in heat. And because there is such progression in them, there is also such progression of love and all things of it, and of wisdom and all things of it. In a word there is such progression of all things in the created universe. This is the same as that which was shown above (n. 222–229) — that there are degrees of both kinds in the greatests and leasts of all things that are created. That there are degrees of both kinds even in the leasts of all things, is because the spiritual sun is the sole substance from which are all things, according to the spiritual ideas of angels (n. 300).

IN THE SUBSTANCES AND MATTERS OF WHICH THE EARTHS CONSIST, THERE IS NOTHING OF THE DIVINE IN ITSELF, BUT STILL THEY ARE FROM THE DIVINE IN ITSELF.

305. From the origin of the earths, treated of in the preceding article, it may be evident that in their substances and matters there is nothing of the Divine in itself, but that they are devoid of all that is Divine in itself. For, as was said, they are the ends and terminations of atmospheres, the heat of which has ended in cold, the light in darkness, and the activity in inertness; but still they have brought by continuation from the substance of the spiritual sun that which was there from the Divine, which (as said above, n. 291–298) was the sphere encompassing God-Man, or the Lord. From this sphere, by continuation from the sun by means of the atmospheres, have arisen the substances and matters from which are the earths.

306. The origin of earths from the spiritual sun by

means of atmospheres, cannot be described otherwise by words flowing from natural ideas, but it can be described otherwise by words flowing from spiritual ideas, because these are without space; and because they are without space, they do not fall into any words of natural language. That spiritual thoughts, speech, and writings differ so much from natural that they have nothing in common, and that they communicate only by correspondences, may be seen above (n. 295). It is therefore enough if the origin of the earths be in some measure naturally perceived.

ALL USES, WHICH ARE THE ENDS OF CREATION, ARE IN FORMS, AND THEY RECEIVE FORMS FROM SUBSTANCES AND MATTERS SUCH AS ARE IN THE EARTHS.

307. ALL things spoken of hitherto, as those concerning the sun, the atmospheres and earths, are only means to ends. The ends of creation are the things which are produced by the Lord as a sun through the atmospheres from the earths, and these ends are called uses; and these in their extension are all things of the vegetable kingdom, and all things of the animal kingdom, and at length the human race, and from it the angelic heaven. These are called uses, because they are recipients of the Divine Love and the Divine Wisdom, and also because they look to God the Creator from Whom they are, and thereby conjoin Him to His great work, and by the conjunction bring about that they subsist from Him, as they existed. It is said that they look to God the Creator from Whom they are, and conjoin Him to His great work, but this is said from appearance, and the meaning is that God the Creator brings it to pass that as it were they look and conjoin themselves of themselves; but how they look and thereby conjoin will be told in what follows. Something has been already said of these things in their places — as that the Divine Love and the Divine Wisdom cannot but be and exist in others created

from itself (n. 47–51); that all things in the created universe are recipients of the Divine Love and the Divine Wisdom (n. 55–60); that the uses of all things which are created ascend through degrees to man, and through man to God the Creator from Whom they are (n. 65–68).

308. Who does not see clearly that the ends of creation are uses, when he considers that from God the Creator nothing else can exist, and hence nothing else can be created but use; and that in order to be use, it must be for the sake of others; and that use for the sake of self is also for the sake of others? for a use for the sake of self is to be in a state for becoming of use to others. Whoso considers this is also able to see that use which is use cannot exist from man, but with man from Him from Whom all that exists is use, thus from the Lord.

309. But as the forms of uses are here treated of, they shall be spoken of in the following order. I. In the earths there is an effort to produce uses in forms, or forms of uses. II. In all forms of uses there is an image of the creation of the universe. III. In all forms of uses there is an image of man. IV. In all forms of uses there is an image of the Infinite and the Eternal.

310. 1. *In the earths there is an effort to produce uses in forms, or forms of uses.* That there is this effort in the earths is evident from their origin. For the substances and matters of which the earths consist are the ends and terminations of atmospheres which proceed as uses from the spiritual sun (see above, n. 305, 306). And because the substances and matters of which the earths consist are from that origin, and in their aggregation are held together in connection by the pressure of the atmospheres round about, it follows that they have therefrom a perpetual effort to produce forms of uses. The very quality of being able to produce they derive from their origin, which is that they are the ultimates of the atmospheres, with which they therefore agree. It is said that this effort and this quality are

in the earths, but the meaning is that these things are in those substances and matters of which the earths consist, whether they are in the earths, or exhaled from the earths in the atmospheres. That the atmospheres are full of such things is well known. That the substances and matters of the earths possess such effort and such quality is very plain from the fact that seeds of all kinds, opened by means of heat to their inmost part, are impregnated by the most subtile substances, which cannot but be from a spiritual origin, and are thereby in the power of conjoining themselves to use, from which they become prolific, and then, through conjunction with matters from a natural origin, are able to produce forms of uses, and afterward deliver them forth as from the womb, that they may also come into the light and thus germinate and grow. This effort is then continuous from the earth through the root even to ultimates, and from ultimates to firsts, in which the use itself is in its origin. Thus uses pass into forms; and forms in their progression from firsts to ultimates and from ultimates to firsts, derive from use, which is as their soul, that all and each of the things of forms are of some use. It is said that use is as the soul, because its form is as the body. That there is an effort still more interior, which is the effort of producing through vegetative growths uses for the animal kingdom, also follows; for animals of all kinds are nourished by them. That there is also in them an inmost effort, which is the effort of affording use to the human race, also follows. These things follow from the consideration.—1. That these substances are ultimates, and in ultimates are all prior things together in their order, according to what has been shown above in several places. 2. That there are degrees of both kinds in the greatests and the leasts of all things (as was shown above, n. 222–229); and likewise in the above mentioned effort. 3. That all uses are produced by the Lord from ultimates, and therefore in ultimates there must be effort to uses.

311. But still all these efforts are not living, for they are efforts of the ultimate forces of life; in which forces, by virtue of the life from which they are, there is finally an endeavor to return to their origin through proffered means. Atmospheres in ultimates become such forces, by which substances and matters, such as are in the earths, are reduced into forms, and are held together in forms both within and without. Time fails to show those things more fully, for it is too great a subject.

312. The first production from these earths while they were still fresh and in their simplicity, was the production of seeds; the first effort in them could not be any other.

313. II. *In all forms of uses there is an image of creation.* Forms of uses are of three kinds — the forms of uses of the mineral kingdom, the forms of uses of the vegetable kingdom, and the forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they do not appear to sight. The first forms are the substances and matters of which the earths consist, in their least parts; the second forms are aggregations of these, and are of infinite variety; the third forms are from plants fallen to dust, and from the remains of animals; and from continual evaporations and exhalations of these, which add themselves to the earths, and form their soil. These forms of the three degrees of the mineral kingdom represent creation in an image in this, that being acted on by the sun through the atmospheres and their heat and light, they produce uses in forms, which were the ends of creation. This image of creation lies concealed in their efforts (respecting which see above, n. 310).

314. In the forms of uses of the vegetable kingdom the image of creation appears in this, that from their firsts they proceed to their ultimates, and from ultimates to firsts. Their firsts are seeds, their ultimates are stems clothed with bark, and through the inner bark which is the ultimate of the stems, they tend to seeds which, as was said, are

their firsts. The stems clothed with layers of bark represent the globe clothed with strata of earth, from which the creation and formation of all uses exist. That the growth of plants is brought about through the outer and inner barks and coatings, by a pushing of the sap through the envelopes of the roots, continued around the stalks and branches into the germs of the fruits, and likewise through the fruits into the seeds, is known to many. An image of creation in the forms of uses is exhibited in the progression of their formation from firsts to ultimates, and from ultimates to firsts; and also in this, that in all the progression is the end of producing fruits and seeds, which are uses. From what has been said above it is plain that the progression of the creation of the universe was from its First, which is the Lord encircled by the sun, to ultimates, which are earths, and from these through uses to its First, or Lord; also that uses have been the ends of the whole creation.

315. It is to be known that the heat, light, and atmospheres of the natural world do nothing at all toward this image of creation, but only the heat, light, and atmospheres of the sun of the spiritual world; these bring that image with them, and clothe it with the forms of the uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, keep their growth in expansion, and clothe it with materials that give fixedness; but this not by any forces from their own sun, which viewed in themselves are null, but by forces from the spiritual sun by which they are perpetually impelled to these things. The natural forces contribute nothing at all to giving them an image of creation, for the image of creation is spiritual; but that it may become apparent and perform use in the natural world, and that it may stand fixed and be lasting, it must become material, that is, charged with the materials of that world.

316. In the forms of uses of the animal kingdom there

is a similar image of creation, in that from seed deposited in a womb or ovum is formed a body, which is the ultimate of the seed, and that this body, when it has matured, produces new seeds. This progression is similar to the progression of the forms of uses of the vegetable kingdom. Seeds are the beginnings; the womb or ovum is like the earth; the state before birth is like the state of the seed in the earth while it takes root; the state after birth until prolification is like the growth of a tree until its state of fruit-bearing. From this parallelism it is plain that as there is a likeness of creation in the forms of plants, there is also in the forms of animals, in that there is a progression from firsts to ultimates, and from ultimates to firsts. A similar image of creation exists in every single thing that there is in man, for similar is the progression of love through wisdom into uses, and hence similar is the progression of the will through the understanding into acts, and similar is the progression of charity through faith into works. The will and the understanding, also charity and faith, are the firsts, from which other things are; acts and works are the ultimates; from these through the enjoyments of uses a return is made to their firsts, which, as before said, are the will and the understanding, or charity and faith. That the return is effected through the enjoyments of uses, is very manifest from the enjoyments perceived in those acts and works which are of every love—in that they flow back to the first of the love, from which they are, and through this is conjunction. The enjoyments of acts and works are what are called the enjoyments of uses. A similar progression from firsts to ultimates, and from ultimates to firsts, is exhibited in the forms, most purely organic, of the affections and thoughts in man. In his brains are those star-like forms which are called the cineritious substances; from these go forth fibres through the medullary substance by the neck into the body, coming to ultimates there, and from the ultimates returning to their firsts, the return of the fibres to

their firsts being made through the blood-vessels. There is a similar progression of all affections and thoughts, which are changes and variations of the state of those forms and substances. For the fibres going forth from those forms or substances are comparatively like the atmospheres from the spiritual sun, which are containants of heat and light; and the acts from the body are like the things produced from the earths through the atmospheres — the enjoyments of their uses returning to the origin from which they were. But that there is such a progression of these things, and that in this progression is an image of creation, can scarcely be comprehended in full by the understanding, because thousands and myriads of forces operating in act appear as one thing; and because the enjoyments of uses do not present ideas in the thought, but only affect without distinct perception. Concerning these things see what was said and shown above, namely — that the uses of all things which have been created ascend through degrees of altitude to man, and through man to God the Creator from Whom they are (n. 65–68). And that the end of creation exists in ultimates, which end is, that all things may return to the Creator, and that there may be conjunction (n. 167–172). But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. III. *That in all forms of uses there is an image of man*, was shown above (n. 61–64). That all uses from firsts to ultimates, and from ultimates to firsts, have relation to all things of man and correspondence with them, and hence that man in a certain image is a universe, and conversely that the universe viewed as to uses is man in an image, will be seen in the following chapter.

318. IV. *In all forms of uses there is an image of the Infinite and the Eternal.* The image of the Infinite in these forms is plain from their endeavor and ability to fill

the spaces of the whole world, and also of many worlds, to infinity. For from one seed is produced a tree, shrub, or plant, which fills its space; and from each tree, shrub, or plant are produced seeds, from some plants thousands of them, which when sown and grown fill their spaces; and if from each of their seeds as many new ones should be produced again and again, in the course of years the whole world would be filled; and if the production still continued many worlds would be filled; and this to infinity. Reckon a thousand from one seed, and multiply a thousand by a thousand ten times, twenty times, and a hundred times, and you will see. The image of the Eternal in these forms is also similar; seeds are propagated from year to year, and the propagations never cease; they have not ceased from the creation of the world till now, and they will not cease to eternity. These two things are standing proofs and attesting signs that all things in the universe have been created by an Infinite and Eternal God. Besides these images of the Infinite and the Eternal, there is another such image in varieties, in that no substance, state, or thing in the created universe can ever be the same or identical with any other, in atmospheres, or in earth, or in the forms arising out of them; so that in none of the things which fill the universe can anything be produced the same to eternity. This is conspicuously seen in the variety of the faces of all human beings, which is such that there is not one face in the whole world that is the same as another, and there cannot be one to eternity. Consequently there cannot be one mind that is the same as another, for the face is the type of the mind.

ALL THINGS OF THE CREATED UNIVERSE VIEWED FROM USES REPRESENT MAN IN AN IMAGE; AND THIS TESTIFIES THAT GOD IS A MAN.

319. Man was called by the ancients a microcosm, from his representing the macrocosm, which is the universe in its whole complex; but it is not known at this day why man was so called by the ancients; for no more of the universe or macrocosm appears in him than that he is nourished and lives as to his body from its animal kingdom and vegetable kingdom, that he is kept in the condition of living by its heat, sees by its light, and hears and breathes by its atmospheres. But these things do not make man to be a microcosm, as the universe with all things of it is a macrocosm. The reason that the ancients called man a microcosm or little universe, they derived from the knowledge of correspondences, in which the most ancient people were, and also from communication with the angels of heaven; for the angels of heaven know from the visible world around them that all things in the universe viewed as to uses represent man in an image.

320. But the idea that man is a microcosm or little universe because the created universe viewed as to uses is man in an image, cannot come into the thought and hence into the knowledge of any one except* from the idea of the universe as seen in the spiritual world. Wherefore this cannot be confirmed except by an angel who is in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things which are there. Because this has been granted to me, I am able from what I have seen there to reveal the arcanum.

321. It is to be known that the spiritual world in external appearance is entirely similar to the natural world. Lands appear there, mountains, hills, valleys, plains, fields,

*_Except_ is wanting in the Latin, but appears to be intended.

lakes, rivers, springs, as in the natural world; thus all things which are of the mineral kingdom. Paradises also appear there, gardens, groves, woods, and in them trees and shrubs of all kinds with fruits and seeds; also plants, flowers, herbs, and grasses; thus all things which are of the vegetable kingdom. Animals appear there, birds and fishes of every kind; and thus all things which are of the animal kingdom. Man there is an angel and a spirit. This is premised that it may be known that the universe of the spiritual world is entirely similar to the universe of the natural world, with the sole difference, that the things which are there are not fixed and rigid like those in the natural world, because there is not anything natural there, but everything is spiritual.

322. That the universe of that world represents man in an image may be manifestly evident from this, that all the things which have just been mentioned (n. 321) appear to the life, and exist around an angel, and around angelic societies, as produced or created from them; they remain around them, and do not disappear. That they are as if produced or created from them is evident from this, that when an angel goes away, or when a society passes to another place, these things no longer appear; and when other angels come in their place, the appearance of all the things around them is changed; the trees and fruits of the paradises are changed; the flowers and seeds of flower gardens are changed; the herbs and grasses of the fields; and the species of animals and birds are also changed. That such things exist and are thus changed, is because they all exist according to the affections and the thoughts therefrom of the angels; for they are correspondences; and because those things that correspond make one with that to which they correspond, therefore they are an image representative of it. The image itself does not appear when all these things are viewed in their forms, but it appears when they are viewed in uses. I have been permitted to see that angels,

when their eyes have been opened by the Lord and they have seen these things from the correspondence of uses, have recognized and seen themselves in them.

323. Now because those things which exist around the angels according to their affections and thoughts, represent a kind of universe in this, that there are lands, plants, and animals, and these make an image representative of the angel, it is plain for what reason the ancients called man a microcosm.

324. That it is so is confirmed by many things in the ARCANA CŒLESTIA, and also in the work on HEAVEN AND HELL, and everywhere in the preceding pages where correspondence is treated of. It has also been shown that there is nothing in the created universe that has not correspondence with something of man, not only with his affections and their thoughts, but also with the organs and viscera of his body — not with these as substances, but with them as uses. Hence it is that in the Word where the church and the man of the church are treated of, trees are named so often, as olives, vines, and cedars; also gardens, groves, and woods; as also again the beasts of the earth, the birds of the air, and the fishes of the sea. They are named there because they correspond, and by correspondence make one, as was said above. Wherefore also when such things are read in the Word by man, angels do not perceive them, but instead of them the church, or the men of the church, as to their states.

325. Since all things of the universe represent man in an image, Adam is described as to wisdom and intelligence by the garden of Eden, in which there were trees of every kind, and also rivers, precious stones, and gold, likewise animals to which he gave names; by all which things are meant such things as were in him, and made up that which is called man. Almost the same things are said of Asshur in Ezekiel (chap. xxxi. 3–9), by whom is signified the church as to intelligence; and of Tyre (chap. xxviii. 12, 13), by

which is signified the church as to knowledges of good and truth.

326. From these things it may now be evident that all things of the universe viewed from uses represent man in an image, and that this shows that God is a man; for such things as were mentioned above do not exist around a man angel from the angel, but from the Lord through the angel. For they exist from the influx of the Divine Love and the Divine Wisdom of the Lord into the angel, who is a recipient, and as it were the creation of a universe is produced before his eyes. From which they know there that God is a man, and that the created universe, viewed as to uses, is an image of Him.

ALL THINGS WHICH HAVE BEEN CREATED BY THE LORD ARE USES; AND THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT IN WHICH THEY ARE RELATED TO MAN, AND THROUGH MAN TO THE LORD, FROM WHOM THEY ARE.

327. It was said above concerning these things — that nothing but use can exist from God the Creator (n. 308). That the uses of all things which have been created ascend through degrees from ultimates to man, and through man to God the Creator, from Whom they are (n. 65–68). That the end of creation, which is that all things may return to God the Creator and that there may be conjunction, exists in ultimates (n. 167–172). That things are uses so far as they look to the Creator (n. 307). That the Divine cannot otherwise than be and exist in others created by itself (n. 47–51). That all things of the universe are recipients according to uses, and this according to degrees (n. 58). That the universe viewed from uses is an image of God (n. 59) — with other propositions. From these things it is plain that all things which have been created by the Lord are uses, and that they are uses in the order, degree, and respect in which they are related to

man, and through man to the Lord, from Whom they are. It remains that some things should be said here specifically about uses.

328. By man to whom uses relate, is meant not only a man, but also an aggregation of men, a society smaller or larger, as a commonwealth, kingdom, or empire, as also the greatest society, which is the whole world, for each of these is a man; similarly as in the heavens the whole angelic heaven before the Lord is as one man, and in like manner each society of heaven. From this it is that each angel is a man. That this is so may be seen in the work on HEAVEN AND HELL (68–103). From these things it is plain what is meant by man in the following pages.

329. From the end of the creation of the universe it may be evident what use is. The end of the creation of the universe is that the angelic heaven may exist; and because the angelic heaven is the end, man also or the human race is the end, because from this is heaven. From this it follows that all created things are mediate ends, and that these are uses in the order, degree, and respect in which they relate to man and through man to the Lord.

330. Since the end of creation is an angelic heaven from the human race, thus the human race itself, therefore all other things which have been created are mediate ends; and these because they relate to man, look to these three things in him, his body, his rational, and his spiritual, for the sake of conjunction with the Lord. For a man cannot be conjoined to the Lord unless he is spiritual; nor can he be spiritual unless he is rational; nor can he be rational unless his body is in a sound state. These things are like a house; the body is like the foundation, the rational is like the house built upon it, the spiritual is like the contents of the house, and conjunction with the Lord is like dwelling in it. From this it is plain in what order, degree, and respect uses, which are the mediate ends of creation, relate to man, namely — for sustaining his body, for perfecting his rational, and for receiving the spiritual from the Lord.

331. *Uses for sustaining the body* relate to its nourishment, clothing, habitation, recreation and gratification, protection and preservation of state. The uses created for the nourishment of the body are all things of the vegetable kingdom that are for food and drink, as fruits, berries, seeds, vegetables, and herbs; also all things of the animal kingdom that are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and the milk they yield; also fowls and fish of many kinds. The uses created for the clothing of the body are also manifold from these two kingdoms, likewise the uses for habitation, and also for recreation, gratification, protection and preservation of state. These are not enumerated because they are well known, and therefore the enumeration of them would only fill pages. There are indeed many things which are not of use to man; but what is superfluous does not do away with use, it goes to make the uses permanent. There is also an abuse of uses; but abuse does not do away with use, just as the falsification of truth does not do away with truth, except only with those who falsify it.

332. *Uses for perfecting the rational* are all things that teach what has just been spoken of, and are called the sciences and studies which relate to natural, economical, civil, and moral subjects, and are learned from parents and masters, or from books, or from intercourse with others, or by one's self through reflection on these subjects. These things perfect the rational in so far as they are uses in a higher degree, and they are permanent so far as they are applied to life. Time does not suffice to enumerate these uses, both on account of their abundance, and on account of their various relation to the common good.

333. *Uses for receiving the spiritual from the Lord*, are all things that are of religion and hence of worship, thus all things that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thus eternal life; which are acquired in the same

way as the other learning from parents, masters, discourses, and books, and especially by application of these lessons to life; in the Christian world through doctrines and discourses from the Word, and through the Word from the Lord. These uses in their full extent may be described by terms similar to those by which the uses of the body are described, as by nourishment, clothing, habitation, recreation and gratification, and protection of state; provided the application be made to the soul, nourishment to the goods of love, clothing to the truths of wisdom, habitation to heaven, recreation and gratification to felicity of life and to heavenly joy, protection as against infesting evils, and preservation of state to eternal life. All these things are given by the Lord according to the acknowledgment that all things belonging to the body are also from the Lord, and that a man is only as a servant and steward appointed over the goods of his Lord.

334. That such things have been given to man for enjoyment of their use, and that they are gratuitous gifts, is very manifest from the state of the angels in the heavens, who have the body, the rational, and the spiritual, just like men on earth. They are nourished gratuitously, for food is given them daily; they are clothed gratuitously, for garments are given them; they have homes gratuitously, for houses are given them; nor have they any care about all these things; and so far as they are rational spiritual, so far they have delight, protection, and preservation of state. The distinction is that the angels see these things to be from the Lord, because they are created according to the state of their love and wisdom (as was shown in the preceding chapter, n. 322); and that men do not see this, because their harvest returns yearly, and is not given according to the state of their love and wisdom, but according to their care.

335. Although it is said that these things are uses, because through man they have relation to the Lord, still it

cannot be said that they are uses from man for the sake of the Lord, but from the Lord for the sake of man; because all uses are infinitely one in the Lord, and there are no uses in man except from the Lord; for man cannot do good from himself, but from the Lord. It is good which is called use. The essence of spiritual love is doing good to others, not for the sake of self, but for the sake of others; infinitely more is this the essence of Divine love. This is like the love of parents to children, in that they do them good from love, not for their own sake, but for the children's sake; this is plainly seen in the love of a mother toward her offspring. It is believed that the Lord, because He is to be adored, worshipped, and glorified, loves adoration, worship, and glory for His own sake; but He loves these things for man's sake, since man comes thereby into a state in which the Divine can flow in and be perceived; for thereby man removes the proprium which hinders influx and reception: for the proprium, which is the love of self, hardens and closes the heart. This is removed by acknowledgment that nothing but evil is done from one's self, and nothing but good from the Lord; hence comes softening of the heart and humiliation, from which flow adoration and worship. From these things it follows that the use which the Lord performs to Himself through man is, that from love He is able to bless, and because this is His love, reception is the joy of His love. Let no one therefore believe that the Lord is with those who only adore Him, but with those who do His commandments, and thus uses; with the latter He has His abode, but not with the former. See also what was said above on this subject (n. 47–49).

EVIL USES WERE NOT CREATED BY THE LORD, BUT ORIGINATED TOGETHER WITH HELL.

336. All the goods which exist in act are called uses, and all the evils which exist in act are also called uses, but the latter are called evil uses, and the former good uses. Now because all good things are from the Lord, and all evil things from hell, it follows that none but good uses were created by the Lord, and that evil uses originated from hell. By the uses specially treated of in this chapter, are meant all things that appear on earth, as animals of every kind, and plants of every kind; those things of both kingdoms which are useful to man are from the Lord, and those which are hurtful to man are from hell. In like manner by uses from the Lord are meant all things that perfect the rational of man, and cause him to receive the spiritual from the Lord; but by evil uses are meant all things that destroy the rational, and prevent man from becoming spiritual. That the things which are hurtful to man are called uses, is because they are of use to the evil for doing evil, and because also they conduce to absorbing malignities, and thus to cures. We speak of use in both senses, as we do of love — good love and evil love; and all that love does it calls use.

337. That good uses are from the Lord, and that evil uses are from hell, will be shown in this order. — I. What is meant by evil uses on the earth. II. All things that are evil uses are in hell, and all things that are good uses are in heaven. III. There is continuous influx from the spiritual world into the natural world. IV. Influx from hell operates to produce those things that are evil uses in places where are such things as correspond. V. The lowest spiritual separated from its higher degree effects this. VI. There are two forms into which the operation by influx takes place, the vegetable form and the animal form. VII.

Each of these forms receives the faculty of propagating its kind and the means of propagation.

338. I. *What is meant by evil uses on the earth.* By evil uses on the earth are meant all the noxious things in both the animal and vegetable kingdoms, and also those in the mineral kingdom. It is superfluous to enumerate all the noxious things in these kingdoms; for this would be to multiply names, and to multiply names without indicating the noxious effect that each kind produces, would not promote the use which this work has for its end. To give an idea it suffices here to mention some examples. Such things in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, horned owls, screech owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, creatures that consume grasses, leaves, fruits, seeds, food and drink, and that do harm to beasts and men. In the vegetable kingdom are all malignant, virulent, and poisonous herbs, with leguminous plants and shrubs of like nature. In the mineral kingdom are all poisonous earths. From these few examples it may be seen what is meant by evil uses on earth. For evil uses are all things that are opposite to good uses (concerning which see above n. 336).

339. II. *All things that are evil uses are in hell, and all things that are good uses are in heaven.* Before it can be seen that all the evil uses that exist on earth are not from the Lord, but from hell, something must be premised concerning heaven and hell. Unless this is known, evil uses as well as good may be attributed to the Lord, and both may be supposed to have been together from creation; or they may be attributed to nature, and their origin to the sun of nature. Man cannot be delivered from these two errors, unless he knows that nothing whatever exists in the natural world that does not derive its cause and hence its origin from the spiritual world, and that good is from the Lord, and that evil is from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven

appear all those things that are good uses (concerning which see n. 336); in hell appear all those that are evil uses (concerning which see n. 338, where they are enumerated); they are wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, horned owls and screech owls, and other birds of night, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds; there appear also hemlock and aconite, and poisons of every kind, both vegetable and mineral; in a word, all things that are hurtful and deadly to men: such things appear to the life in the hells, just like those on and in the earth. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that swarm from their evil loves, and present themselves in such forms before others. Since such things are in the hells, therefore they also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, with which the diabolical spirits there are delighted, as animals are delighted with that in which there is stench. From these things it may be manifest that the like things in the natural world did not have their origin from the Lord, have not been created from the beginning, and have not arisen from nature through her sun; but that they are from hell. That they are not from nature through her sun is clearly manifest from this, that the spiritual flows into the natural, and not the converse. And that they are not from the Lord is plain from this, that hell is not from Him, and therefore not anything in hell that corresponds to the evils of its inhabitants.

340. III. *There is continuous influx from the spiritual world into the natural.* He who does not know that there is a spiritual world, and distinct from the natural world as prior is distinct from posterior, or as the cause from the thing caused, cannot know anything of this influx. This is the reason that those who have written on the origin of plants and animals, have not been able to do otherwise

than to derive it from nature; and if from God, only in the sense that God from the beginning imparted to nature the power of producing such things; thus not knowing that no power has been imparted to nature; for in herself she is dead, and contributes no more to the production of these things than the tool in the work of the artisan, which must be moved all the time that it may do anything. It is the spiritual which derives its origin from the sun where the Lord is, and proceeds to the ultimates of nature, that produces the forms of plants and animals, and exhibits the wonderful things that are in both, and charges them with materials from the earth in order that the forms may be fixed and constant. Now since it is known that there is a spiritual world, and that the spiritual is from the sun where the Lord is, because it is from the Lord, and that it moves nature to act, as what is living moves what is dead, also that there are things in that world similar to those that are in the natural world, it may be seen that plants and animals have existed from no other source than through that world from the Lord, and that through it they have their continual existence; and thus that there is a continuous influx from the spiritual world into the natural. That it is so will be confirmed by many things in the following number. That noxious things are produced on earth through influx from hell is from the same law of permission by which evils themselves flow in from hell into men — which law will be spoken of in the ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE.

341. IV. *Influx from hell operates to produce those things that are evil uses in places where are such things as correspond.* The things that correspond to evil uses, that is, to malignant herbs and noxious animals, are cadaverous, putrid, excrementitious and stercoraceous, rancid and urinous matters; and therefore in places where these things are, such herbs and such little creatures exist as are mentioned above; and in the torrid zones, similar things on a larger

scale, serpents, basilisks, crocodiles, scorpions, rats, and so forth. Every one knows that swamps, stagnant ponds, dung, fetid bogs, are full of such things; also that noxious insects fill the atmosphere in clouds, and noxious vermin swarm over the earth like armies, and consume its herbage even to the roots. I once observed in my garden that in a space some two feet square, almost all the dust was turned into minute insects, for when stirred with a stick, they arose in clouds. That cadaverous and putrid matters are in accord with these noxious and useless little creatures, and that the two orders of things are homogeneous, is plain from experience alone. This may be clearly seen from the cause, which is, that there are similar stenches and vapors in the hells, where such creatures also appear; and therefore those hells are named from them, some being called cadaverous, some stercoraceous, some urinous, and so forth; but all these hells are covered over, lest those vapors should exhale from them. For when they are opened a very little, which occurs when novitiate devils enter, they excite vomiting and bring on headaches, and those hells which are at the same time poisonous, induce fainting. The very dust there is also of the same nature, and is therefore called there damned dust. Hence it is plain that where there are such stenches, there are these noxious things, because the two correspond.

342. The question will now be whether such things arise from eggs conveyed to the spot, either by the air or by rain, or by percolating water; or whether they arise from the damps and stenches themselves. General experience does not support the view that such noxious animalcules and insects as have been spoken of are hatched from eggs carried to the spot, or lying everywhere in the ground since the creation; since worms exist in minute seeds, in nuts, in wood, in stones, and even on leaves. And on plants and in them there are lice and grubs which accord with them. Flies, too, appear in houses, fields, and woods in summer, having

arisen in so great swarms from no oviform matter. Then there are the insects that devour meadows and lawns, and in some hot regions fill and infest the air, and those that swim and fly invisible in fetid waters, wines turning sour, and in pestilential air. These observations support those who say that the smells, vapors, and exhalations themselves, breathed forth from plants, earths, and ponds, give initiament to such animalcules. That afterward, when they have been produced, they are propagated either by eggs or by living birth, does not disprove their immediate origin; since every creature with its little viscera receives also organs of generation and means of propagation (see below, n. 347). To these things is now added the experience not previously known, that there are also similar things in the hells.

343. That the hells mentioned above have not only communication, but also conjunction, with such things on earth, may be concluded from this, that the hells are not remote from men, but are around them, yea, are in those who are evil; thus they are contiguous to the earths. For a man as to his affections and desires, and therefore as to his thoughts, and, from both of these, as to his actions, which are good or evil uses, is either in the midst of angels of heaven, or in the midst of spirits of hell; and because such things as are on the earths are also in the heavens and the hells, it follows that the influx therefrom immediately produces such things when the conditions are favorable. For all things which appear in the spiritual world, both in heaven and in hell, are correspondences of affections and desires; for according to these they exist there. Wherefore when affections and desires, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there is present a spiritual which gives a soul, and a material which gives a body; and there is further in every spiritual an effort to clothe itself with a body. That the hells are around men, and therefore contiguous to the earths, is because the spiritual world is not in space, but is where there is a corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world concerning the existence of seeds and eggs, and concerning the productions from them on earth. The former ascribed these things to nature, and asserted that to her had been given by creation the power and force for producing such things by means of the heat of the sun. The other said that this force is continuous from God the Creator in nature. To settle the contention, a beautiful bird was shown to Sir Hans Sloane, and he was told to look at it carefully, and to see whether it differed in any smallest particular from a similar bird on earth. He held it in his hand, examined it, and said that there was no difference; and this though he knew that it was nothing else than the affection of a certain angel represented outside of him as a bird, and that it would vanish or cease with its affection — as also came to pass. Sir Hans Sloane was convinced by this experience that nature contributes nothing at all to the production of plants and animals, but that all are produced by that which flows in from the spiritual world into the natural. He said that if that bird were filled in its smallest parts with corresponding matters from the earth, and so were fixed, it would be a durable bird, like the birds on earth; and that the same is true of those things that are from hell. He went on to say that if he had known the things that he now knew of the spiritual world, he would have ascribed to nature no more than that it subserves the spiritual which is from God, for fixing those things which flow continually into nature.

345. V. *The lowest spiritual separated from its higher degree effects this.* It was shown in the Third Part, that the spiritual flows down from its sun through three degrees even to the ultimates of nature, and that these degrees are named celestial, spiritual, and natural; and that these three degrees are in man from creation, and hence from birth, and that they are opened according to his life. Also that

if the celestial degree, which is the highest and inmost, be opened, man becomes celestial; if the spiritual degree, which is the middle, be opened, he becomes spiritual; and if only the natural degree, which is the lowest and outermost be opened, he becomes natural. Further, that if he becomes only natural he loves only those things which are of the body and the world, and so far as he loves these, so far he does not love celestial and spiritual things, and does not look to God, and so far becomes evil. From these things it is plain that the lowest spiritual, which is called the spiritual natural, can be separated from its higher degrees, and that it is separated with the men from whom is hell. The lowest spiritual cannot of itself be separated from its higher degrees and look to hell — neither with beasts, nor in earths — but only with men. From these things it follows that the lowest spiritual separated from its higher degree, as it is with those who are in hell, operates to produce on earth those evil uses mentioned above. That noxious things on earth derive their origin from man, and so from hell, may be confirmed from the state of the land of Canaan, as described in the Word — when the children of Israel lived according to the commandments, the earth yielded her increase, and also the flocks and herds; and when they lived contrary to the commandments, the earth was barren and, as it is said, accursed; instead of harvests it yielded thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The like may be deduced from the locusts, frogs, and lice in Egypt.

346. VI. *There are two forms into which the operation by influx takes place, the vegetable form and the animal form.* That only two universal forms are produced from the earth is known from the two kingdoms of nature, which are called the animal kingdom and the vegetable kingdom; and that in each kingdom all the members have many things in common — as in the animal kingdom, its subjects

have organs of sense and organs of motion and members and viscera which are actuated by brains, hearts, and lungs; and in the vegetable kingdom, its subjects send down a root into the ground and bring forth stem, branches, leaves, flowers, fruits, and seeds. Both kingdoms, the animal and the vegetable, as regards production into their forms, derive their origin from spiritual influx and operation from the sun of heaven, where the Lord is, and not from the influx and operation of nature from her sun; but they get their fixation from nature, as was said above. All living creatures, great and small, derive their origin from the spiritual in the lowest degree, which is called the natural; man alone from all the degrees, which are three, and are called the celestial, the spiritual, and the natural. Because each degree of altitude or discrete degree decreases by continuity from its perfection to its imperfection, as light decreases to shade, so also do animals; and there are therefore perfect, less perfect, and imperfect. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others of the herd or of the flock; the less perfect are birds; and the imperfect are fish and shell-fish, which because they are the lowest of that degree, are as it were in shade, while the others are in light. But still because they all live only from the lowest spiritual degree, which is called the natural, they cannot look elsewhere than to the earth, and to food there, and to their own kind in order to propagate; the soul of all these is natural affection and appetite. It is the same with the subjects of the vegetable kingdom, that they are perfect, less perfect, and imperfect; the perfect being fruit trees, the less perfect, vines and shrubs, and the imperfect, grasses. But plants derive from their spiritual origin that they are uses, and animals from their spiritual origin that they are affections and appetites, as was said above.

347. VII. *Each of these forms, with existence, receives the faculty of propagating its kind and the means of propagation.* That in all the products of the earth which, as was

said above, belong either to the vegetable kingdom or to the animal kingdom, there is some image of creation, and some image of man, and also some image of the Infinite and the Eternal, was shown above (n. 313–318) ; and that the image of the Infinite and the Eternal is clearly seen from this, that these products may be propagated to infinity and eternity. Hence it is that they all receive the means of propagation — the subjects of the animal kingdom through seeds in the egg, or in the womb, or by spawning; and the subjects of the vegetable kingdom through seeds in the ground. From these things it may be evident that though the more imperfect and noxious animals and vegetables originate by immediate influx from hell, yet afterward they are propagated mediately by seeds, eggs, or sprouts. Wherefore the one supposition does not negative the other.

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience : I have heard that goods and truths have been sent down through the heavens by the Lord to the hells, and that these same received through successive degrees to the depths were there turned into evils and falsities opposite to the goods and truths sent down. The cause of this was, that recipient subjects turn all things that flow in, into such things as are in agreement with their own forms ; just as the white light of the sun is turned into hideous colors, and into black, in those objects whose substances are interiorly of such a form as to suffocate and extinguish the light ; and stagnant ponds, dunghills, and carcasses turn the heat of the sun into stenches. From these things it may be evident that even evil uses are from the spiritual sun, but that good uses are converted into evil uses in hell. Hence it is plain that the Lord has not created and does not create any but good uses, and that hell produces evil uses.

THE VISIBLE THINGS IN THE CREATED UNIVERSE TESTIFY THAT NATURE HAS PRODUCED NOTHING, AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE PRODUCES ALL THINGS FROM ITSELF, AND THROUGH THE SPIRITUAL WORLD.

349. Most people in the world speak from appearance, and say that the sun by its heat and light produces what is seen in plains, fields, gardens, and woods; also that the sun by its heat hatches worms from eggs, and makes the beasts of the earth and the fowls of the air to be prolific, and even gives life to man. Those who speak thus only from appearance, may do so and still not ascribe these things to nature, this not being in their thought — as is the case with those who speak of the sun as rising and setting, and causing days and years, and being now in this or that altitude. Such persons speak from appearance, and may do so and yet not ascribe these things to the sun, for they are not thinking of the sun's being stationary, and of the earth's rotation. But those who confirm themselves in the thought that the sun by its heat and light produces the things that appear upon the earth, at length ascribe all things to nature, even the creation of the universe, and become naturalists, and at last atheists. They can indeed say afterward that God created nature, and gave her the power of producing such things; but they say this from fear of losing their good name, and by God the Creator they still mean nature, and some of them her innermost; and then Divine things which the Church teaches they make of no account.

350. Some indeed are to be pardoned for ascribing certain visible things to nature, for two reasons — *First*, because they have known nothing of the sun of heaven, where the Lord is, and of the influx thence; and nothing of the spiritual world and its state, yea, nothing of its presence with man. Hence they have been unable to think other-

wise than that the spiritual is a purer natural; and thus that angels are either in the ether, or in the stars; and respecting the devil, that either he is the evil of man, or if he actually exists he is in the air or in the deep; also that the souls of men after death are either in the centre of the earth, or in some unknown place till the day of judgment; and other such things which fancy has induced from ignorance of the spiritual world and its sun. The *second* reason is that they could not see how the Divine could produce all those things that appear upon the earth, where there are both good things and evil things, fearing to confirm themselves in this, lest they should ascribe evil things also to God, and lest they should conceive a material idea of God, and make God and nature one, and thus confound them. These are two reasons for pardoning those who have believed that nature produces the visible world by a power implanted by creation. On the other hand those who have made themselves atheists by confirmations in favor of nature, are not to be pardoned, because they could have confirmed themselves in favor of the Divine. Ignorance indeed excuses, but it does not remove confirmed falsity, for such falsity coheres with evil, and thus with hell. Wherefore these same persons who have confirmed themselves in favor of nature, even to the separation of the Divine from it, regard nothing as sin, because all sin is against the Divine which they have separated and thus rejected; and those who in spirit regard nothing as sin, after death, when they become spirits, being in bondage to hell, rush into wickedness according to the lusts to which they have given rein.

351. Those who believe in a Divine operation in all the works of nature, are able from very many things they see in nature to confirm themselves in favor of the Divine as well as, and even better than, the others confirm themselves in favor of nature. For those who confirm themselves in favor of the Divine, attend to the wonderful things that are

seen in the production both of plants and animals. *In the production of plants* they see that from a small seed cast into the ground there comes forth a root; by means of the root comes a stem, and in due succession branches, leaves, flowers, and fruits, even to new seeds — just as if the seed knew the order of succession, or the process by which it is to renew itself. What rational man can think that the sun, which is pure fire, can know this, or can put it into its heat and its light to effect these results, and that it can form the wonderful things in plants and design their use? When a man whose reason has been elevated sees and weighs these things, he cannot think otherwise than that they are from Him Who has infinite wisdom, thus from God. Those who acknowledge the Divine also see and think this, but those who do not acknowledge, do not see and think it, because they will not; and so they let down their rational into the sensual, which draws all its ideas from the gross light in which the senses of the body are, and confirms their fallacies, saying — Do you not see the sun by its heat and light accomplishing these things? What is that which you do not see? Is it anything? Those who confirm themselves in favor of the Divine attend to the wonderful things which are seen *in the production of animals.* To mention here only the case of eggs, that in them a chicken lies hidden in its seed or germ, with every requisite until it leaves the shell, and also with all the progression after hatching, until it becomes a bird or fowl in the form of its parent. And if one attend to the form, he sees it to be such that, if he considers it deeply, he cannot but wonder, seeing that in the smallest as in the largest of these living creatures, even in the invisible as in the visible, there are organs of the senses of sight, smell, taste, and touch; also organs of motion, that is, muscles, for they fly and walk; as also viscera about the heart and lungs, which are set in action by brains. That even common insects have such organisms is known from their anatomy, which some

have described, and especially Swammerdam in his BIBLIA NATURÆ. Those who ascribe everything to nature, do indeed see such things, but they think only that they exist, and say that nature produces them; and they say this because they have turned their minds away from thinking of the Divine. And when those who have turned themselves from thinking of the Divine see wonderful things in nature, they are not able to think rationally, still less spiritually, but they think from the senses and from matter; and then they think in nature from nature, and not above nature, just as those do who are in hell, differing from beasts only in this, that they have the power of rationality — that is to say, they can understand, and thus can think otherwise, if they choose.

352. Those who have turned themselves from thinking of the Divine when they see the wonderful things in nature, and thereby become sensual, do not consider that the sight of the eye is so gross as to see many little insects as one obscure object, and that yet each one of these insects is organized to feel and to move, and thus is furnished with fibres and vessels, and with little hearts, pulmonary pipes, minute viscera, and brains; and that these organs are woven out of the purest things in nature, and their tissues correspond to some life, by which their minutest parts are severally animated. Since the sight of the eye is so gross that many such creatures, with innumerable things in each, appear to it as an obscure speck, and yet those who are sensual think and judge from that sight, it is plain how obtuse their mind is, and hence what darkness they are in concerning spiritual things.

353. Every one who chooses may confirm himself in favor of the Divine from things seen in nature, and whoever thinks of God from life does so confirm himself; as when he sees among the birds of the air that every species knows its food and where to find it, recognizes its kind by sound and sight, and which are its friends, and which its enemies

among other kinds; also that they mate, couple together, build nests with art, in which they lay their eggs, and sit upon them, know the time of incubation and when this is passed, hatch out their young, love them most tenderly, cherish them under their wings, bring them food, and feed them, until they become mature and able to do the same things and procreate a family to perpetuate their kind. Every one who chooses to think of the Divine influx through the spiritual world into the natural, may see that influx in these things; and can say in his heart if he will, that such knowledge cannot flow into these creatures from the sun through its rays of light; for the sun from which nature derives its origin and essence is pure fire, and therefore its rays of light are utterly dead; and so he may conclude that such things are from the influx of the Divine wisdom into the ultimates of nature.

354. Every one may confirm himself in favor of the Divine from things visible in nature, when he sees caterpillars which, from the pleasure of a certain desire, long for and aspire to a change of their earthly state into a state somewhat analogous to a heavenly one; and for this reason creep into corners and put themselves as it were into a womb in order to be born again, and there become chrysalises, aurelias, cocoons, nymphs, and at length butterflies; and having undergone this metamorphosis, and being clothed with beautiful wings each after its kind, they fly away into the air as into their heaven, and there sport gayly, couple together, lay eggs, and provide for themselves a posterity; and meanwhile they nourish themselves with pleasant and sweet food from flowers. Who that confirms himself in favor of the Divine from the visible things of nature, does not see an image of the earthly state of man in these creatures as grubs, and an image of the heavenly state in them as butterflies? But those who confirm themselves in favor of nature, see the same things indeed, but because they have in heart rejected the heavenly state of man, they call them mere instincts of nature.

355. Every one may confirm himself in favor of the Divine from things visible in nature, while he attends to the things that are known of bees — that they know how to collect wax materials and suck honey from herbs and flowers, and to build cells like little houses, and to arrange them in the form of a city with streets through which they may come in and go out; that from a distance they smell the flowers and herbs from which they collect wax for their houses and honey for food, and that laden with these, they fly back in a direct line to their hive. Thus they provide themselves with food and dwelling for the coming winter, as if they foresaw and knew it. They also set over them a mistress or queen from whom a posterity may be propagated; and for her they build a palace as it were above them, with guards about it; and she, when the time of bringing forth is at hand, goes attended by her guards from cell to cell, and lays her eggs, which by a crowd of followers are smeared over that they may not be injured by the air, and from them springs a new progeny. Afterward when this progeny has come of age, so that it can do the same, it is driven from the home; and the swarm thus expelled first huddles together, and then in a body, that its band may not be scattered, flies away to find itself a home. Toward autumn the useless drones also are led out, and deprived of their wings that they may not return and consume the food for which they have not labored — not to mention other particulars. From these things it may be evident that because of the use they perform to the human race, bees have by influx from the spiritual world a form of government like that which exists among men on earth, yea, among angels in heaven. What man of unimpaired reason does not see that such things among these creatures are not from the natural world? What has the sun from which nature is, in common with a government emulous of and analogous to the government of heaven? From these things and others quite similar in the brute creation, the

confessor and worshipper of nature confirms himself in favor of nature, while the confessor and worshipper of God confirms himself from the same things in favor of the Divine. For the spiritual man sees spiritual things in them and the natural man sees natural things, thus each according to his character. As for myself, such things have been to me testimonies of an influx of the spiritual into the natural, or of the spiritual world into the natural world, thus from the Divine wisdom of the Lord. Consider whether you can think analytically concerning any form of government, or any civil law, or any moral virtue, or any spiritual truth, unless the Divine from Its wisdom flows in through the spiritual world? For myself I have not been and am not able. For I have perceptibly and sensibly noticed that influx now for about nineteen years continually, and so I say this from what I have witnessed.

356. Can any natural thing have use for its end, and dispose uses into orders and into forms? None but a wise being can do this; and no one but God, to Whom belongs infinite wisdom, can so order and form the universe. Who else or What else can foresee and provide all those things that are food and clothing for man — food from the fruits of the earth and from animals, and clothing from the same? It is one of many wonders that a poor creature like the silkworm should clothe in silk and splendidly adorn both women and men, from queens and kings to maid-servants and men-servants; and that poor insects such as bees should supply wax for lights with which temples and palaces are illuminated. These and many other things are standing proofs that the Lord from Himself through the spiritual world produces all things that exist in nature.

357. To these things it is to be added, that those who had confirmed themselves in favor of nature from the visible things of the world until they became atheists, have been seen by me in the spiritual world; and that in spiritual light their understanding appeared open below, but

closed above, because in thought they looked downward to the earth, and not upward to heaven. Over the sensual, which is the lowest of the understanding, appeared as it were a veil — in some flashing from infernal fire, in some black as of soot, and in some livid as of a corpse. Therefore let every one beware of confirmations in favor of nature; let him confirm himself in favor of the Divine, for there is no lack of material.

PART V.

TWO RECEPTACLES AND ABODES FOR HIMSELF, WHICH ARE CALLED THE WILL AND THE UNDERSTANDING, HAVE BEEN CREATED AND FORMED BY THE LORD IN MAN; THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM.

358. The Divine Love and the Divine Wisdom of God the Creator, Who is the Lord from eternity, and also the creation of the universe, have been treated of; something shall now be said about the creation of man. We read that man was created in the image of God according to His likeness (Gen. i. 26). By the image of God is there meant the Divine Wisdom, and by the likeness of God the Divine Love; for wisdom is nothing else than the image of love, since love presents itself to be seen and known in wisdom; and because it is seen and known there, wisdom is its image. Love also is the *esse* of life, and wisdom is the *existere* of life therefrom. The likeness and image of God appears clearly with angels; for love from within shines forth in their faces, and wisdom in their beauty; and this beauty is the form of their love. I have seen and I have known.

359. Man cannot be an image of God according to His likeness, unless God be in him and be his life from the inmost. That God is in man and from the inmost is his life, follows from what was shown above (n. 4–6)—that God alone is life and that men and angels are recipients of life from Him. It is also known from the Word that God is in man, and that He makes His abode with him; and because it is known from the Word, it is usual for preachers to say that men should prepare themselves to receive God, that He may enter into them, that He may be in their hearts, and that they may be His dwelling-place. The devout express themselves similarly in their prayers, and some

more openly so of the Holy Spirit, which they believe to be in them when they are in holy zeal and think, speak, and preach from it. That the Holy Spirit is the Lord, and not a God who is a person by himself, has been shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 50–54). For the Lord says, *In that day ye shall know that ye are in Me, and I in you* (John xiv. 20; so also in chap. xv. 45; and chap. xvii. 23).

360. Now because the Lord is Divine Love and Divine Wisdom, and these two essentially are Himself, in order that He may dwell in man and give life to man it is necessary that He should have created and formed in man receptacles and abodes for Himself, one for love and another for wisdom. These receptacles and abodes in man are called the will and the understanding; the will is the receptacle and abode of love, and the understanding is the receptacle and abode of wisdom. That these two are the Lord's in man, and that all man's life is from these two, will be seen in what follows.

361. That every man has these two, will and understanding, and that they are distinct from each other, as love and wisdom are distinct, is known and is not known in the world. It is known from common perception, and it is not known from thought, and still less from thought in expression. For who does not know from common perception that the will and the understanding are two distinct things in man? For every one perceives this when he hears it, and may also say to another — "This man wills well, but does not understand well; this other understands well, but does not will well; I love him who understands well and wills well, but I do not love him who understands well and wills ill." But when he thinks of the will and understanding, he does not make them two and distinguish them, but confounds them. The reason is that his thought then communicates with his bodily sight. When he writes he comprehends still less that will and understanding are two distinct things, because

then his thought communicates with the sensual, which is man's proprium. Hence it is that some persons can think and speak well, but still cannot write well; this is common with women. It is the same with many other things. Who has not known from common perception that a man who leads a good life is saved, and that a man who leads a bad life is condemned? Also that a man who leads a good life comes among angels, and there sees, hears, and speaks as a man? Also that a man who does what is just from justice, and what is upright from uprightness, has a conscience? But if he recedes from common perception and submits these things to thought, then he does not know what conscience is, nor that the soul can see, hear, and speak as a man; nor that the good of life is anything else than giving to the poor. And if you write these things from thought, you confirm them by appearances and fallacies, and by words of sound and no substance. Hence it is that many learned men who have thought much, and still more those who have written much, have weakened and obscured their common perception, and even destroyed it; and that the simple see more clearly what is good and true than those who think themselves wiser than they. This common perception is from influx from heaven, and falls into thought even to sight; but thought separated from common perception falls into imagination arising from sight and from proprium. You may have experience that this is so. Tell some truth to one who is in common perception, and he will see it; tell him that we are, live, and are moved, by God and in God, and he will see it; tell him that God dwells in love and in wisdom with man, and he will see it; tell him further that the will is the receptacle of love, and the understanding the receptacle of wisdom, and explain it a little, and he will see it; tell him that God is love itself and wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from

common perception, but from principles or from ideas received through sight from the world—he will not see. Then consider which is the wiser.

THE WILL AND THE UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE AND IN EVERY PART OF THEM, AND FROM THESE IN THE BODY, IN THE WHOLE AND IN EVERY PART OF IT.

362. These things are to be shown in this order—I. Love and wisdom, and hence the will and the understanding, make the life itself of man. II. The life of man is in first principles in the brains, and in derivatives in the body. III. Such as the life is in first principles, such it is in the whole and in every part. IV. Through these first principles the life is in the whole from every part, and in every part from the whole. V. Such as the love is, such is the wisdom, and hence such is the man.

363. I. *Love and wisdom, and hence the will and the understanding, make the life itself of man.* Scarcely any one knows what life is. When one thinks about it, it appears as if it were something volatile of which there can be no idea. This is the appearance because it is not known that God alone is life, and that His life is Divine Love and Divine Wisdom. From this it is plain that life with man is nothing else, and that he has life in the degree in which he receives these. It is known that heat and light proceed from the sun, and that all things in the universe are recipients of them, and that they grow warm and bright in the degree in which they receive them. So also heat and light proceed from the sun where the Lord is, the heat proceeding from which is love, and the proceeding light is wisdom—as was shown in the Second Part. From these two things, therefore, which proceed from the Lord as a sun, is life. That love and wisdom from the Lord is life, may also

be evident from this, that man becomes torpid as love withdraws from him, and becomes stupid as wisdom withdraws from him, and if they withdrew altogether he would be destroyed. There are many forms of love that have obtained other names, because they are derivations; such as affections, desires, appetites, and their pleasures and enjoyments; and there are many things of wisdom, as perception, reflection, recollection, thought, and intentness on an object. There are also many belonging to both love and wisdom, as consent, conclusion, determination to action, and others; all these are indeed of both, but they are named from the predominant and nearer of the two. From these two are derived lastly the sensations, namely, of sight, hearing, smell, taste, and touch, with their enjoyments and pleasures. It is according to appearance that the eye sees; but the understanding sees through the eye; hence seeing is also predicated of the understanding. The appearance is that the ear hears, but the understanding hears through the ear; hence also hearing is predicated of attention and listening, which is of the understanding. The appearance is that the nostrils smell and that the tongue tastes, but the understanding smells by its perception, and also tastes; hence also smelling and tasting are predicated of perception—and so in other cases. The sources of all these faculties, of both kinds, are love and wisdom; from which it may be evident that these two make the life of man.

364. Every one sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. The reason is that the will does nothing of itself, but acts through the understanding; and also that when the love of the will passes over into the wisdom of the understanding, it first goes out into affection, and so passes over; and affection is not perceived except by a certain pleasure in thinking, speaking, and acting, to which no attention is paid. And yet that this is from the love is evident from this, that every one wills what he loves, and does not will what he does not love.

365. II. *The life of man in first principles is in the brains, and in derivatives in the body.* In first principles means in its firsts, and in derivatives in the things produced and formed from the firsts; and by the life in first principles is meant the will and the understanding. These are the two which are in the brains in their first principles, and in the body in their derivatives. That the first principles or firsts of life are in the brains, is evident—I. From sense itself; for when a man exerts his mind and thinks, he perceives that he thinks in the brain; he draws in as it were the sight of the eye, and keeps the forehead contracted, and perceives that there is observation within, especially within the forehead, and somewhat above it. II. From the formation of man in the womb, since the brain or head is formed first, and for a long time afterward is larger than the body. III. Because the head is above, and the body below; and it is according to order that what is higher acts upon what is lower, and not the converse. IV. From the fact that when the brain is injured, be it in the womb, or by a wound, or by disease, or by excessive application, thought is weakened, and sometimes the mind becomes deranged. V. Because all the external senses of the body—sight, hearing, smell, taste, with the universal sense of touch, and also speech, are in the front part of the head which is called the face, and communicate immediately through fibres with the brains, and thence derive their sensitive and active life. VI. And that hence the affections which are of love appear in an image in the face, and that the thoughts which are of wisdom appear in a certain light in the eyes. VII. And from anatomy it is known that all the fibres descend from the brains through the neck into the body, and that none ascend from the body through the neck into the brains; and where the fibres are in their first principles and firsts, there the life is in its first principles and firsts. Who undertakes to deny that the origin of life is where the origin of the fibres is? VIII. Ask any one who is in com-

mon perception, where his thought is, or where he thinks, and he will answer that he thinks in his head. But then ask some one who has assigned the soul its seat either in a particular gland, or in the heart, or somewhere else, where affection and thought therefrom are in their firsts, whether they are not in the brain, and he will answer, no, or that he does not know. The cause of this ignorance you may see above (n. 361).

366. III. *Such as the life is in first principles, such it is in the whole and in every part of it.* That this may be perceived, it shall now be told where those first principles in the brains are, and how they are derived. Where the first principles in the brains are is plain from anatomy, from which it is known that there are two brains, and that these are continued from the head into the spine of the back; and that they consist of two substances, called the cortical substance and the medullary substance; and that the cortical substance consists of innumerable glands as it were, and the medullary substance of innumerable fibres as it were. Now because these glands are the heads of the fibrils, they are also their first principles; the fibres begin from them, and then proceed, and successively group themselves into bundles or nerves, and when the bundles or nerves are formed, they go down into the organs of sense in the face, and to the organs of motion in the body, and form them: consult any one skilled in the science of anatomy, and you will be assured. The cortical or glandular substance constitutes the surface of the cerebrum, and also the surface of the corpora striata, from which is the medulla oblongata; and also constitutes the middle of the cerebellum and the middle of the spinal marrow. But the medullary or fibrillary substance everywhere begins and proceeds from the cortical, and from this are the nerves, from which come all things of the body. So dissection teaches. Those who know these things, either from the science of anatomy or from the assurance of those who are versed in it, may see that the

first principles of life are in the same place as the beginnings of the fibres, and that the fibres cannot proceed from themselves, but from those first principles. These principles or beginnings which appear as little glands are almost innumerable; the multitude of them may be compared to the multitude of the stars in the universe; and the multitude of the fibrils from them may be compared to the multitude of rays going forth from the stars, and bearing their heat and light to the earth. The multitude of these glands may also be compared to the multitude of angelic societies in the heavens, which also are innumerable, and in similar order, as was told me; and the multitude of the fibrils going forth from these glands may be compared to the spiritual truths and goods which in like manner flow down as rays from the angelic societies. Hence it is that a man is as a universe, and as a heaven, in least form — as has been often said and shown above. From these things it may be evident that such as the life is in first principles, such it is in derivatives; or such as it is in its firsts in the brains, such it is in the things that issue from them in the body.

367. IV. *The life through these first principles is in the whole from every part, and in every part from the whole.* For the whole, which is the brain and the body together, originally consists of nothing else than fibres which proceed from their first principles in the brains. Its origin is from nothing else, as is plain from what was shown just above (n. 366). Hence the whole is from every part. Also the life through these first principles is in every part from the whole, because the whole serves out to each part its task and what it needs, and thereby makes it to be a part in the whole. In a word, the whole exists from the parts, and the parts subsist from the whole. That there is such reciprocal communion, and conjunction thereby, is plain from many things in the body. For it is the same there as in a city, commonwealth, or kingdom; the community exists from men who are its parts, and the parts or men subsist from

the community. It is the same with everything that is in any form; most of all in man.

368. V. *Such as the love is, such is the wisdom, and therefore such is the man.* For the will and the understanding are such as the love and the wisdom are, the will being the receptacle of love, and the understanding the receptacle of wisdom, as was shown above; and these two make the man and his quality. Love is manifold, and so manifold that its varieties are infinite — as may be evident from the human race on the earths and in the heavens; no one man and no one angel exists so similar to another that there is no distinction. It is love that distinguishes, for every man is his own love. It is supposed that wisdom distinguishes, but wisdom is from love, and is the form of love; for love is the *esse* of life, and wisdom is the *existere* of life from that *esse*. It is believed in the world that the understanding makes the man; but this is believed because the understanding can be elevated into the light of heaven — as was shown above — and thus a man may appear to be wise; and yet though so much of the understanding as transcends, that is, so much as is not of the love, appears to be the man's, and thus to show the man's quality, this is but an appearance. For as much of the understanding as transcends, is indeed of the love of knowing and of being wise, but is not at the same time of the love of applying to the life what he knows and is wise in. Wherefore this in the world either passes away in time, or lingers outside of the things of memory, on its boundaries, ready to drop away; for which reason it is separated after death, and no more remains than is in accord with the proper love of the spirit. Because love makes the life of man, and so makes the man himself, all the societies of heaven, and all the angels in the societies, are arranged according to affections which are of love; and no societies and no angels in a society according to aught of the understanding separated from the love. So likewise in the hells and their societies,

but according to loves opposite to the heavenly loves. From these things it may be evident that such as the love is, such is the wisdom, and therefore such is the man.

369. It is indeed acknowledged that a man is such as his reigning love is, yet only such as to his mind and disposition, but not such as to his body, thus not wholly such. But it has been made known to me from much experience in the spiritual world, that from head to foot, that is, from the firsts in the head to the lasts in the body, a man is such as his love is. For all in that world are forms of their own love; angels forms of heavenly love, and devils forms of infernal love; the latter are deformed in face and in body, but the angels are beautiful in face and body. And when their love is opposed, their faces are changed, and if it is much opposed they wholly disappear. This is peculiar to that world. It happens so because their bodies make one with their minds. The cause is plain from what was said above, namely, that all things of the body are derivatives, that is, woven by fibres from first principles, which are receptacles of love and wisdom; and when the first principles are such, the derivatives cannot be different; wherefore whither the first principles go the derivatives follow, the two cannot be separated. Hence it is that he who elevates his mind to the Lord, is wholly elevated to the Lord; and he who casts his mind down to hell, is wholly cast down thither. Wherefore the whole man, according to his life's love, comes either into heaven or into hell. It is of angelic wisdom that the mind of man is man, because God is man; and that the body is the external of the mind which feels and acts; and that thus they are one and not two.

370. It is to be observed that the forms themselves of the members, organs, and viscera in man as to their woof and tissue, are from fibres arising from their first principles in the brains; but they are fixed by such substances and matters as there are in earths, and from earths in air and in ether; which is effected by means of the blood. Where-

fore in order that all things of the body may preserve their formation, and thus be permanent in their functions, man requires to be nourished by material food, and to be continually renewed.

THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS.

371. THIS is to be shown in the following series—I. All things of the mind relate to the will and the understanding, and all things of the body to the heart and the lungs. II. There is a correspondence of the will and the understanding with the heart and the lungs, and hence a correspondence of all things of the mind with all things of the body. III. The will corresponds to the heart. IV. The understanding corresponds to the lungs. V. Many arcana concerning the will and the understanding, and thus also concerning love and wisdom, may be discovered through this correspondence. VI. The mind of man is his spirit, and the spirit is a man, and the body is the external through which the mind or spirit feels and acts in its world. VII. The conjunction of the spirit of man with the body is through the correspondence of his will and understanding with his heart and lungs, and disjunction through non-correspondence.

372. I. *All things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs.* Nothing else is meant by the mind than the will and understanding, which in their complex are all things that affect a man, and all that he thinks, thus all things of his affection and thought. Those things that affect a man are of his will, and those things that a man thinks are of his understanding. It is well known that all things of man's thought are of his understanding, since man thinks from the understanding; but it is not so well known that all things of a man's affection are of his will.

The reason why this is not known is that when man thinks he does not attend to the affection, but only to what he thinks — as when he hears one speaking, he does not attend to the sound, but to the speech itself; when yet affection in thought is like sound in speech, so that the affection of one speaking is known from his tone, and his thought from his speech. That affection is of the will, is because all affection is of love, and the will is the receptacle of love, as was shown above. He who does not know that affection is of the will, confounds affection with understanding; for he says it is one with thought, but still they are not one, but they act as one. That they are confounded is plain from the common saying, I think of doing this; that is, I have the will to do it. But that they are two, is also plain from the common saying, I will think of this; and when he thinks of it, the affection of the will is in the thought of the understanding, as sound is in speech — as was said before. That all things of the body relate to the heart and lungs, is known; but that there is a correspondence of the heart and lungs with the will and understanding, is not known. This subject will therefore be treated in what follows.

373. Since the will and understanding are the receptacles of love and wisdom, therefore these two are organic forms, or forms organized from purest substances; for they must be such in order to be receptacles. It is no objection that their organization is not visible to the eye; it is too deep for the eye's vision even when increased in power by microscopes. The smallest insects also are too minute to be seen, and yet they have organs of sense and motion, for they feel, and walk, and fly; and that they have brains, hearts, breathing tubes, and viscera, has been discovered by those who have examined their anatomy under the microscope. Now since the little insects themselves are beyond our vision, and still more so their component viscera, and since it is not denied that these are organized in them

to every particular, how then can it be said that the two receptacles of love and wisdom, which are called the will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act into what is not a subject, or into anything that does not exists substantially? How else can thought inhere, and how can any one speak from thought inherent in nothing? Is not the brain, where thought exists, full, and everything organized there? The organic forms themselves therein appear even to the naked eye, and the receptacles of the will and understanding show forth in their first principles in the cortical substance, where they are seen as little glands — concerning which matter see above (n. 366). I beseech you not to think of these things from an idea of vacuum. Vacuum is nothing, and in nothing nothing takes place, and from nothing nothing exists. Concerning the idea of vacuum see above (n. 82).

374. II. *There is a correspondence of the will and understanding with the heart and lungs, and hence a correspondence of all things of the mind with all things of the body.* This is new, for it has not been known hitherto, for the reason that it has not been known what the spiritual is, and what the difference is between it and the natural; and hence it has not been known what correspondence is; for there is a correspondence of spiritual things with natural, and through this a conjunction between them. It is said that it has not been known hitherto what the spiritual is, and what its correspondence is with the natural, and hence what correspondence is; but still both could have been known. Who does not know that affection and thought are spiritual, and hence that all things of affection and thought are spiritual? Who does not know that action and speech are natural, and hence that all things which are of action and speech are natural? Who does not know that affection and thought, which are spiritual, cause man to act and speak? Who therefore may not know what the

correspondence of spiritual things with natural is? Does not thought cause the tongue to speak, and affection together with thought make the body to act? There are two distinct things here. I can think and not speak, and I can will and not act; and it is known that the body does not think and does not will, but that thought falls into speech, and will into action. Also does not affection shine forth from the face, and present a type of itself there? Every one knows this. Is not affection regarded in itself spiritual, and are not the changes of the face, which are called the looks, natural? Who might not conclude from this that there is correspondence, and hence that there is a correspondence of all things of the mind with all things of the body? And because all things of the mind relate to affection and thought, or what is the same thing to will and understanding, and all things of the body to the heart and lungs, it might have been seen that there is a correspondence of the will with the heart and of the understanding with the lungs. That such things have not been known, although they could have been known, is because man has become so external that he has chosen to acknowledge nothing except the natural. This has been the enjoyment of his love, and hence it has been the enjoyment of his understanding; until it has become unpleasant to him to elevate his thought above the natural to anything spiritual separate from the natural. And so of his natural love and its enjoyment he could not do otherwise than think that the spiritual is a purer natural, and that correspondence is something flowing in by continuity. The merely natural man indeed cannot think of anything separate from the natural; such a thing to him is nothing. Another reason why these things have not been seen and hence not known hitherto is, that all things of religion, which are called spiritual, have been removed from the view of man by the dogma of the whole Christian world, that theological matters, that is, spiritual, which councils and certain leaders

have decreed, are to be blindly believed, because as they say they transcend the understanding. Hence some have supposed the spiritual to be like a bird which flies above the air in an ether to which the sight of the eye does not reach; when yet it is like a bird of paradise, which flies near the eye, even touching the pupil with its beautiful wings and longing to be seen. By the sight of the eye the intellectual sight is meant.

375. The correspondence of the will and the understanding with the heart and the lungs cannot be confirmed abstractly, that is by rational things alone, but it may be confirmed by effects. In this it is like the causes of things, which may indeed be seen rationally, but not clearly except through effects; for the causes are in the effects, and make themselves to be seen through them. Not until this is done can the mind assure itself concerning causes. The effects of this correspondence will be set forth in the following pages. But lest any one should fall into ideas about this correspondence taken from hypotheses in regard to the soul, let him first read over carefully what has been shown in preceding articles, namely—Love and wisdom, and hence the will and the understanding, make the life itself of man (n. 363, 364). The life of man is in the brains in first principles, and in the body in derivatives (n. 365). Such as the life is in first principles, such it is in the whole and in every part (n. 366). Through these first principles life is in the whole from every part, and in every part from the whole (n. 367). Such as the love is, such is the wisdom, and hence such is the man (n. 368).

376. Here for the sake of confirmation I may bring forward a representation of the correspondence of the will and understanding with the heart and lungs, as seen in heaven among the angels. By a wonderful circling flow, such as no words can express, they formed the likeness of a heart and the likeness of lungs with all the interior contextures which are in them, and in this were following the

flow of heaven; for heaven presses into such forms from the inflow of love and wisdom from the Lord. And thus they represented the conjunction of the heart and lungs, and also at the same time their correspondence with the love of the will and the wisdom of the understanding. This correspondence and union they called the heavenly marriage, saying that it is the same in the whole body, and in its several members, organs, and viscera, with those things in them which are of the heart and the lungs; and that where the heart and lungs do not act and each perform its part, no motion of life is possible from any voluntary principle, and no sense of life from any intellectual principle.

377. Since the correspondence of the heart and lungs with the will and understanding is treated of in what now follows; and since the correspondence of all things of the body, which are called the members of the whole, the organs of the senses, and the viscera, is founded upon this correspondence; and since the correspondence of natural things with spiritual has been hitherto unknown, and yet is amply shown in two works, one of which treats of HEAVEN AND HELL, and the other, the ARCANA CŒLESTIA, of the spiritual sense of the Word in Genesis and Exodus, I will here indicate what is written and shown in those two works regarding correspondence. In the work on HEAVEN AND HELL — The correspondence of all things of heaven with all things of man (n. 87–102). The correspondence of all things of heaven with all things on earth (n. 103–115). In the ARCANA CŒLESTIA, the work on the spiritual sense of the Word in Genesis and Exodus — The correspondence of the face and its expressions with the affections of the mind (n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306). The correspondence of the body as to its gestures and actions, with things of the understanding and things of the will (n. 2988, 3632, 4215). The correspondence of the senses in general (n. 4318–30).

The correspondence of the eyes and of sight (n. 4403–20). The correspondence of the nostrils and of smell (n. 4624–34). The correspondence of the ears and of hearing (n. 4652–60). The correspondence of the tongue and of taste (n. 4791–4805). The correspondence of the hands, arms, shoulders, and feet (n. 4931–53). The correspondence of the loins and organs of generation (n. 5050–62). The correspondence of the internal viscera of the body, especially of the stomach, thymus gland, receptaculum chyli and lacteals, and of the mesentery (n. 5171–81, 5189). The correspondence of the spleen (n. 9698). The correspondence of the peritonæum, kidneys, and bladder (n. 5377–96). The correspondence of the liver, and of the hepatic, cystic, and pancreatic ducts (n. 5183–85). The correspondence of the intestines (n. 5392–95, 5379). The correspondence of the bones (n. 5560–64). The correspondence of the skin (n. 5552–59). The correspondence of heaven with man (n. 911, 1900, 1982, 2996, 2998, 3624–49, 3741–45, 3884, 4051, 4279, 4423, 4524, 4525, 6013, 6057, 9279, 9632). All things which are in the natural world and its three kingdoms correspond to all things which appear in the spiritual world (n. 1632, 1881, 2758, 2990–93, 2997–3003, 3213–27, 3483, 3624–49, 4044, 4053, 4186, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280). All things which appear in the heavens are correspondences (n. 1521, 1532, 1619–25, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213–26, 3348, 3350, 3472–85, 3748, 9481, 9570, 9576, 9577). The correspondence of the sense of the letter of the Word and of its spiritual sense is treated of in the ARCANA CŒLESTIA throughout, and on this subject see also the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 5–26, 27–65).

378. III. *The will corresponds to the heart.* This cannot be so clearly evident taken by itself, as from the will viewed in effects — as was said above (n. 375). Taken by itself it may be evident that all the affections of love induce

changes in the beatings of the heart, as shown by the pulse of the arteries, which act with the heart. Its changes and beatings in accordance with the affections of love are innumerable. Those which are felt by the finger are only that the pulse is slow or quick, high or low, soft or hard, regular or irregular, and so forth; thus the pulse is not the same in joy as in sorrow, in tranquillity of mind as in passion, in fearlessness as in fear, in hot diseases as in cold, and so forth. Since the motions of the heart, which are called systole and diastole, are thus changed and vary according to the affections of one's love, therefore many of the ancients, and after them some of the present day, have assigned the affections to the heart, and placed their seat in it. From this it has become common to speak of a stout heart and a timid heart, of a joyful heart and a sad heart, of a soft heart and a hard heart, of a great heart and a little heart, of a whole heart and a broken heart, of a heart of flesh and a heart of stone; also of being easy, soft, and gentle in heart, of giving the heart to doing anything, giving a single heart, giving a new heart, laying up in the heart, receiving in the heart, not reaching the heart, hardening one's heart, and of a heart's friend. Hence, from the Latin word for heart, we have the terms concord, discord, *vecordia*, and other such expressions of love and its affections. The same are used in the Word, because the Word is written by correspondences. Whether you say the love, or the will, it is the same, since the will is the receptacle of the love, as was said above.

379. It is known that vital heat exists in man and in every animal; but its origin is not known. Every one speaks of it from conjecture; and so those who have known nothing of the correspondence of natural things with spiritual, have ascribed its origin either to the heat of the sun, or to the activity of the parts, and some to life itself. But as they have not known what life is, they have only used the expression. But he who knows that there is

a correspondence of the love and its affections with the heart and its derivations, may know that love is the origin of vital heat. For love proceeds as heat from the spiritual sun where the Lord is, and is also felt as heat by angels. This spiritual heat which in its essence is love, is what flows by correspondence into the heart and its blood, and gives it heat, and at the same time gives it life. That a man grows hot, and as it were burns, according to his love and its increase, and grows torpid and cold according to its decrease, is known, for it is felt and seen; it is felt from the heat of the whole body, and seen from the redness of the face; and, on the other hand, its extinction is felt from the coldness of the body and seen from the pallor of the face. Because love is the life of man, therefore the heart is the first thing and the last thing of his life. And because love is the life of man, and the soul fulfils its life in the body through the blood, therefore the blood, in the Word, is called the soul (Gen. ix. 4: Lev. xvii. 14). What is meant by the soul in various senses will be shown in what follows.

380. That the blood is red, is also from the correspondence of the heart and the blood with love and its affections. For in the spiritual world there are colors of all kinds, of which red and white are the fundamental colors, and the rest derive their varieties from these and their opposites, which are a dusky, fiery color and black. Red color there corresponds to love and white to wisdom. That red corresponds to love is because it has its origin from the fire of the sun of that world; and that white corresponds to wisdom is because it has its origin from the light of the sun. And because there is a correspondence of love with the heart, the blood cannot but be red and thus indicate its origin. Hence it is that in the heavens where love to the Lord reigns, the light is flame color, and the angels there are clothed in purple garments; and in the heavens where wisdom reigns, the light is white, and the angels there are clothed in white linen garments.

381. The heavens are distinguished into two kingdoms, one of which is called the celestial and the other the spiritual; in the celestial kingdom love to the Lord reigns, and in the spiritual kingdom wisdom from that love reigns. The kingdom where love reigns is called the cardiac kingdom of heaven, and the kingdom where wisdom reigns is called the pulmonic kingdom of heaven. It is to be known that the whole angelic heaven in its complex represents one man, and before the Lord appears as one man; wherefore its heart makes one kingdom, and its lungs make another kingdom. For there is a cardiac and pulmonic motion in general in the whole heaven, and thence in particular in each angel; and the general cardiac and pulmonic motion is from the Lord alone, because love and wisdom are from Him alone. For in the sun where the Lord is, and which is from the Lord, there are those two motions, and thence also in the angelic heaven and in the universe. Do away with spaces and think of omnipresence, and you will be convinced. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, see the work on HEAVEN AND HELL (n. 20–28); and that the whole angelic heaven in the complex represents one man (n. 59–87).

382. IV. *The understanding corresponds to the lungs.* This follows from what has been said of the correspondence of the will with the heart. For there are two things which reign in the spiritual man, or in the mind, the will and the understanding, and there are two things which reign in the natural man, or in the body, the heart and the lungs; and there is a correspondence of all things of the mind with all things of the body, as was said above; hence it follows that while the will corresponds to the heart, the understanding corresponds to the lungs. Every one also may observe in himself that the understanding corresponds to the lungs, both from his thought and from his speech. *From thought:* no one can think unless the breathing of the lungs is con-

current and concordant; and therefore when a man thinks tacitly he breathes tacitly; if he thinks deeply he breathes deeply; he draws in and lets go the breath, compresses and expands the lungs, according to the thought — thus according to the influx of affection from love — slowly, quickly, eagerly, gently, intently. And if he hold the breath altogether, he cannot think — except in his spirit by its respiration, which is not manifestly perceived. *From speech:* not the least vocal sound flows forth from the mouth without the aid and consent of the lungs; for the sound which is articulated into words all comes forth from the lungs through the trachea and the glottis; so that according to the inflation of those bellows, and the opening of the passage, speech is raised even to shouting, and according to their contraction it dies away; and if the passage be closed, speech ceases and thought with it.

383. Since the understanding corresponds to the lungs, and hence thought to the respiration of the lungs, therefore by soul and spirit in the Word is signified the understanding. As where it is said, *Thou shalt love the Lord thy God with all thy heart and with all thy soul* (Matt. xxii. 37); and, *God will give a new heart and a new spirit* (Ezek. xxxvi. 26: Psalm li. 10). That the heart signifies the love of the will was shown above, hence by the soul and the spirit is signified the wisdom of the understanding. That by the Spirit of God, which is also called the Holy Spirit, is meant the Divine Wisdom, and therefore the Divine Truth by which is the light of men, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 50, 51). Hence it is that *the Lord breathed on His disciples, and said, Receive ye the Holy Spirit* (John xx. 22). Hence also it is said that *Jehovah God breathed into the nostrils of Adam the breath of lives, and he became a living soul* (Gen. ii. 7); and that He said to the prophet, *Prophesy unto the wind, and say unto the wind, Come from the four winds, O breath, and breathe upon these*

slain, that they may live (Ezek. xxxvii. 9). And so in other places. Hence it is that the Lord is called the breath of the nostrils, and also the breath [*spiraculum*] of life. Because respiration passes through the nostrils, therefore perception is signified by them; and an intelligent person is said to be of keen nostril, and an unintelligent man to be of dull nostril. From this also it is that spirit, or breath, and wind in the Hebrew and some other languages, are one word; for the word spirit derives its origin from breathing, and therefore when a man dies it is said that he gives up his breath, or the ghost [*animam*]. From this also it is that men believe the spirit, and likewise the soul, to be wind, or an airy something, like the breath expired from the lungs. From these things it may be evident that by loving God with all the heart and all the soul, is meant loving Him with all the love and with all the understanding; and that by giving a new heart and a new spirit is meant giving a new will and a new understanding. Because spirit signifies understanding, it is said of Bezaleel that he was *filled with the spirit of wisdom, of understanding, and of knowledge* (Exod. xxxi. 3); and of Joshua that he was *filled with the spirit of wisdom* (Deut. xxxiv. 9). And Nebuchadnezzar says of Daniel that *an excellent spirit of knowledge, of intelligence, and of wisdom, was in him* (Dan. vi. 3. See also chap. v. 11, 12, 14). And it is said in Isaiah, *they that err in spirit shall know understanding* (xxix. 24). So likewise in many other places.

384. Since all things of the mind have relation to the will and understanding, and all things of the body to the heart and lungs, therefore in the head there are two brains, and these are distinct from each other as the will and understanding are distinct. The cerebellum is especially for the will, and the cerebrum especially for the understanding. In like manner the heart and lungs in the body are distinct from the rest of the organs there. They are made distinct by the diaphragm, and they are encom-

passed by a covering of their own, the pleura, and form that part of the body which is called the chest. In the other parts of the body, which are called members, organs, and viscera, the will and understanding are conjoined, and therefore these parts are also in pairs — as the arms and the hands, the loins and the feet, the eyes, the nostrils; and in the body the kidneys, the ureters, the testicles; and the viscera which are not in pairs are divided into right and left portions. Furthermore the brain itself is divided into two hemispheres, the heart itself into two ventricles, and the lungs themselves into two lobes; and the right of these has relation to the good of truth, and the left to the truth of good; or what is the same, the right has relation to the good of love from which is the truth of wisdom, and the left to the truth of wisdom from the good of love. And because the conjunction of good and truth is reciprocal, and by that conjunction the two are made as it were one, therefore also those pairs in man act together and conjointly in functions, motions, and senses.

385. V. *Many arcana concerning the will and the understanding, thus also concerning love and wisdom, may be discovered through this correspondence.* In the world it is scarcely known what the will is and what the love is, since man is not able to love and from love to will of himself in the same manner as he is able to understand and to think as of himself — just as in like manner he cannot of himself act on the heart to make it move in the same manner as he can of himself act on the lungs to make them respire. Now because it is scarcely known in the world what will and love are, and yet it is known what the heart and the lungs are — for the two latter are objects of sight and can be examined, and also have been examined and described by anatomists, whereas the will and understanding are not objects of sight, and cannot be so examined — therefore when it is known that they correspond, and by correspondence make one, many arcana concerning

the will and understanding may be discovered which cannot be discovered otherwise — as concerning the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will; or concerning the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love; and concerning the derivation of love into affections, and the consociation of affections, and their influx into perceptions and thoughts, and at length according to correspondence into the acts and into the senses of the body. These and many other arcana may be both discovered and demonstrated from the conjunction of the heart and the lungs, and from the influx of the blood from the heart into the lungs, and reciprocally from the lungs into the heart; and then through the arteries into all the members, organs, and viscera of the body.

386. VI. *The mind of man is his spirit, and the spirit is a man, and the body is the external through which the mind or spirit feels and acts in its world.* That the mind of man is his spirit, and that the spirit is a man, can hardly be believed by those who have thought that the spirit is wind, and that the soul is something ethereal as it were, like the breath expired from the lungs; for they say — How can a spirit be a man, when it is a spirit? * and how can the soul be a man, when it is a soul? They think in the same way of God because He is called a Spirit. They have drawn this idea of the spirit and the soul from this, that spirit and wind in some languages are one word; and from this, that when a man dies, he is said to give up the ghost or spirit; and that life returns to those who have been suffocated or have swooned when the spirit or breath of the lungs returns; and because in these cases they perceive nothing beyond wind and air, they judge from the eye and the bodily sense that the spirit and soul of a man

* The Latin terms for spirit and soul, *spiritus* and *anima*, should be here borne in mind. Both of these words originally denote a breath of air.

after death is not a man. From this corporeal judgment concerning the spirit and soul have arisen various hypotheses, and from these has originated the belief that a man does not become a man until the day of the last judgment, and that in the meantime he tarries somewhere or other, awaiting reunion, according to what was said in the CONTINUATION CONCERNING THE LAST JUDGMENT (n. 32–38). Since the mind of a man is his spirit, therefore the angels who are also spirits are called minds.

387. That the mind of a man is his spirit, and that the spirit is a man, is because by the mind are meant all things of the will and the understanding of the man, and these things are in first principles in the brains and in derivatives in the body; thus they are all things of the man as to their forms. And because it is so, the mind, that is the will and understanding, actuates the body and all its parts at pleasure. Does not the body perform whatever the mind thinks and wills? The mind arouses the ear to hear, and directs the eye to see; the mind moves the tongue and the lips to speak, the hands and fingers to do whatever it pleases, and the feet to walk whither it will. Is the body any thing else than the mind's obedience? Can the body be this unless the mind in its derivatives be in the body? Is it in accord with reason to think that the body from obedience acts because the mind so wills? In this case they would be two, the one above and the other below, and the one must command and the other must obey. Since this is not in accord with any reason, it follows that the life of man is in first principles in the brains, and in derivatives in the body — according to what was said above (n. 365) — also that such as the life is in first principles, such it is in the whole and in every part (n. 366); and that the life through those first principles is in the whole from every part, and in every part from the whole (n. 367). That all things of the mind have relation to the will and understanding, and that the will and understanding are the

receptacles of love and wisdom from the Lord, and that these two make the life of man, has been shown in the preceding pages.

388. From the things now said it may also be seen that the mind of man is the man himself. For the first warp of the human form, or the human form itself with all and each of the things of it, is from the first principles continued from the brain through the nerves — according to what was also shown above. This form it is into which man comes after death, who is then called a spirit and an angel, and who is in all perfection a man, but a spiritual man. The material form which has been added and superinduced in the world, is not the human form of itself, but is so from that spiritual form; and is added and superinduced in order that man may be able to perform uses in the natural world; and may also draw with him from the purer substances of the world some fixed containant of spiritual things, and thus continue and perpetuate life. It is of angelic wisdom that the mind of man not only in general, but also in every particular, is in perpetual effort toward the human form, because God is a Man.

389. That man may be man, no part can be wanting, either in the head or in the body, that exists in perfect man; for there is nothing there that does not enter into that form, and make it. For it is the form of love and wisdom, which viewed in itself is Divine. All the determinations of love and wisdom are in it; which are infinite in God-Man, but finite in His image, which is man, angel, and spirit. If any part that exists in man were wanting, something of determination by love and wisdom corresponding to it would be wanting, through which the Lord might be with man from firsts in ultimates, and might from His Divine love through His Divine wisdom provide uses in the created world.

390. VII. *The conjunction of the spirit of man with the body is through the correspondence of his will and un-*

derstanding with his heart and lungs, and disjunction by non-correspondence. Since it has been hitherto unknown that the mind of man, by which is meant his will and understanding, is his spirit, and that the spirit is man; and since it has been unknown that the spirit of man has a pulse and a respiration equally with the body, it could not be known that the pulse and respiration of the spirit in man flow into the pulse and respiration of his body, and produce them. Since therefore the spirit of man possesses a pulse and a respiration equally with the body, it follows that there is likewise a correspondence of the pulse and respiration of the spirit of man with the pulse and respiration of his body; for the mind as was said is his spirit. When therefore the correspondence of these two motions ceases, a separation takes place which is death. Separation or death ensues when the body comes into such a state, from any disease or accident, that it cannot act in unison with its spirit; for thus the correspondence perishes, and with the correspondence conjunction — not when the respiration alone ceases, but when the pulse of the heart ceases; for as long as the heart is moved, so long love with its vital heat remains and preserves life — as is manifest in cases of swoon and suffocation, and also from the state of the life of the embryo in the womb. In a word, the life of man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit; and when that correspondence ceases the life of the body ceases, and his spirit goes away and continues its life in the spiritual world, which is so similar to his life in the natural world that he does not know that he has deceased. Most are in the spiritual world out of the body after a period of two days; for I have spoken with some after two days.

391. That the spirit possesses a pulse and a respiration equally with a man of this world in the body, cannot be confirmed otherwise than from spirits and angels themselves

when opportunity is granted to speak with them. This opportunity having been granted to me, when they were questioned about this matter, they said that they are as much men as men in the world, and possess a body as well as they, but a spiritual body; and that they also feel the beating of the heart in the chest, and the pulse of the arteries in the wrist, as those do who are men in the natural world. I have questioned many about this, and they all said alike. That the spirit of man respires in his body has been given me to know from my own experience. Once angels were permitted to control my respiration, and to diminish it at pleasure, and at length to withdraw it, until only the respirtion of my spirit remained, which I then perceived by sense. That the like was done to me when it was given me to know the state of the dying, may be seen in the work on HEAVEN AND HELL (n. 449). Sometimes also I have been brought into the respiration of my spirit alone, which I have then perceived by sense to be concordant with the general respiration of heaven. Many times also I have been in a similar state with angels, and have also been taken up to them into heaven, and then I was in the spirit out of the body, and spoke with them with respiration like as in the world. From these and other living proofs it has been plain to me that the spirit of man respires not only in the body, but also after it has left the body; and that the respiration of the spirit is so silent that it is not perceived by man; and that it flows into the manifest respiration of the body hardly otherwise than as cause flows into effect, and as thought into the lungs and through the lungs into speech. From these things it is also plain that the conjunction of the spirit and the body with man is through the correspondence of the cardiac and the pulmonic motion of both.

392. That these two motions, the cardiac and the pulmonic, exist and persist, is because the whole angelic heaven both in general and in particular is in these two

motions of life. That the whole angelic heaven is in them, is because the Lord pours them in from the sun, where He is and which is from Him. For that sun maintains these two motions from the Lord. And because all things of heaven and of the world depend on the Lord through that sun in such connection from their form that they are a work linked together from first to ultimates, and because the life of love and wisdom is from Him, and all the forces of the universe are from life, it is plain that the origin is none other. It follows that the variation of these motions is according to the reception of love and wisdom.

393. More will be said of the correspondence of these motions in what follows — as what that correspondence is with those who respire with heaven, and what with those who respire with hell; also what it is with those who speak with heaven, and think with hell; thus what it is with hypocrites, flatterers, deceivers, and others.

ALL THAT CAN BE KNOWN OF THE WILL AND THE UNDERSTANDING, OR OF LOVE AND WISDOM, THUS THAT CAN BE KNOWN OF THE SOUL OF MAN, MAY BE KNOWN FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL AND OF THE UNDERSTANDING WITH THE LUNGS.

394. Many in the learned world have labored hard in inquiry about the soul; but because they knew nothing of the spiritual world, and nothing of man's state after death, they could do no more than build hypotheses, not concerning the nature of the soul, but concerning its operation on the body. Of the nature of the soul they could have no other idea than as of something most pure in the ether, and of the same ether as its containant. Concerning this, however, they ventured to make known only a few things lest they should attribute something natural to the soul, knowing that the soul is spiritual. Now because they so conceived the soul, and yet it was known to them that

the soul operates upon the body, and produces all things in it that have relation to its sense and motion; therefore they labored hard, as was said, in inquiry about the operation of the soul upon the body, which some said was effected by influx, and some by harmony. But because nothing has been thus discovered in which the mind that wishes to see how the matter really is can acquiesce, therefore it has been granted to me to speak with angels, and through their wisdom to be enlightened on the subject. From this I have learned that the soul of man which lives after death, is his spirit, and that it is man in perfect form; and that the soul of this form is the will and the understanding; and that the soul of these is love and wisdom from the Lord; and that these two are what make the life of man, which is from the Lord alone; and that the Lord, for the sake of His reception by man, causes it to appear that life is as it were man's. But lest man claim life for himself as his own, and so withdraw himself from the reception of the Lord, the Lord Himself has taught that the all of love which is called good, and the all of wisdom which is called truth, is from Him, and nothing of them from man; and because these two are life, that the all of life which is life is from Him.

395. Since the soul as to its very *esse* is love and wisdom, and these two are from the Lord with man, therefore in man two receptacles have been created which also are the dwellings of the Lord in man, the one for love, and the other for wisdom; that which is for love is called the will, and the other which is for wisdom is called the understanding. Now because love and wisdom in the Lord are distinctly one (see above, n. 17–22), and the Divine love is of His Divine wisdom, and the Divine wisdom is of His Divine love (n. 34–39), and because these in like manner proceed from God-Man, that is, the Lord, therefore these two receptacles and abodes in man, called the will and the understanding, have been so created by the Lord that they

are distinctly two, but that still they make one in every operation and in every sensation, for in these the will and the understanding cannot be separated. But that man may be able to become a receptacle and an abode, it has been provided from the necessity of the end, that man's understanding may be elevated above his own love into a certain light of wisdom, in the love of which the man is not, and by it may be able to see and to be taught how he ought to live, in order that he may also come into that love, and so enjoy happiness to eternity. Now because man has abused the faculty of elevating the understanding above his own love, he has therefore destroyed in himself that which might be the receptacle and abode of the Lord, that is, of love and wisdom from the Lord, by making the will the abode of the loves of himself and the world, and the understanding the abode of confirmations of these loves. From this origin it is that those two abodes, the will and understanding, have become the abodes of infernal love, and by confirmations in support thereof, of infernal thought, which in hell they repute as wisdom.

396. That the love of self and the love of the world are infernal loves, and that man has been able to come into them, and thus destroy the will and understanding in himself, is because the love of self and the love of the world are from creation heavenly, for they are the loves of the natural man serviceable to spiritual loves as foundations are serviceable to houses. For from the love of self and the world man wishes well to his body; he wishes to be fed, to be clothed, to have a dwelling, to provide for his home, to solicit office for the sake of use, even to be honored according to the dignity of the affairs which he administers, in the interest of obedience, and also to be delighted and refreshed by the enjoyments of the world; but all these things for an end, which should be use. For by these things he is in a condition to serve the Lord and to serve the neighbor. But when there is no love of serving the

Lord and serving the neighbor, and only a love of serving himself from the world, then that love from heavenly becomes infernal, for it causes a man to sink his mind and his character in his selfhood, which in itself is all that is evil.

397. Now lest a man through the understanding be in heaven, as he can be, and through the will in hell, and lest he have thus a divided mind, therefore after death all of the understanding which is above his own love, is removed. Whence it comes that the will and understanding with all men at length act as one. With those who are in heaven the will loves good and the understanding thinks truth; but with those who are in hell the will loves evil and the understanding thinks falsity. Man does the like in the world when he thinks from his own spirit, which is the case when he is alone, although many do otherwise when they are in the body, which is the case when they are not alone. That they then do otherwise is because they raise their understandings above the love that belongs to their will or their spirit. These things are said in order that it may be known that the will and the understanding are two distinct things, and yet have been created to act as one, and that they are reduced to acting as one after death, if not before.

398. Now because love and wisdom, and hence the will and understanding, are what is called the soul, and in the following pages it is to be shown how the soul acts upon the body and operates all things of it, and this may be known from the correspondence of the heart with the will and of the lungs with the understanding, the following truths have been discovered by that correspondence. I. Love or the will is the life itself of man. II. Love or the will is in continual endeavor toward the human form, and toward all things which are of the human form. III. Love or the will is not able to do anything through its human form without marriage with wisdom or the understanding. IV. Love or the will prepares a home or bride-chamber

for the future wife, which is wisdom or the understanding. V. Love or the will also prepares all things in its human form, that it may act conjointly with wisdom or the understanding. VI. When the nuptials have taken place, the first conjunction is through affection for knowing, from which is affection for truth. VII. The second conjunction is through affection for understanding, from which is the perception of truth. VIII. The third conjunction is through affection for seeing truth, from which is thought. IX. Through these three conjunctions love or the will is in its sensitive life and in its active life. X. Love or the will introduces wisdom or the understanding into all things of its home. XI. Love or the will does nothing except in conjunction with it. XII. Love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined. XIII. Wisdom or the understanding, from the potency given it by love or the will, can be elevated, and receive the things which are of light from heaven, and perceive them. XIV. Love or the will in like manner can be elevated and perceive the things which are of heat from heaven, if it loves its spouse in that degree. XV. Otherwise love or the will drags back wisdom or the understanding from its elevation, to act as one with it. XVI. Love or the will is purified by wisdom in the understanding if they are elevated together. XVII. Love or the will is defiled in the understanding, and by it, if they are not elevated together. XVIII. Love purified by wisdom in the understanding becomes spiritual and celestial. XIX. Love defiled in the understanding, and by it, becomes natural and sensual. XX. The faculty of understanding which is called rationality, and the faculty of doing which is called liberty, still remain. XXI. Spiritual and celestial love is love toward the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self. XXII. It is the same with charity and faith and their conjunction, as it is with the will and understanding and their conjunction.

399. I. *Love or the will is the life itself of man.* This follows from the correspondence of the heart with the will (see above, n. 378–381). For as the heart acts in the body, so the will acts in the mind. And as all things of the body depend upon the heart for existence and for motion, so all things of the mind depend upon the will for existence and for life. It is said, upon the will, but this means upon the love, because the will is the receptacle of love, and love is life itself (see above, n. 1–3), and the love which is life itself is from the Lord alone. The reason why it may be known from the heart and its expansion into the body through the arteries and veins, that love or the will is the life of man, is, that the things which correspond to each other act similarly, with the difference that one is natural and the other spiritual. How the heart acts in the body is plain from anatomy, which shows that everything lives, or is subservient to life, in which the heart acts through the vessels put forth from itself, and that nothing has life in which the heart through its vessels does not act. And furthermore, the heart is the first thing and the last which acts in the body. That it is the first, is evident from the embryo, and that it is the last, is evident from the dying; and that it acts without the coöperation of the lungs, is evident from cases of suffocation and of swooning. Hence it may be seen, that as the subsidiary life of the body depends on the heart alone, so likewise the life of the mind depends on the will alone; and that the will lives when the thought ceases in like manner as the heart lives when the breathing ceases — as is also plain from embryos, from the dying, and from cases of suffocation and of swooning. From which it follows that love or the will is the life itself of man.

400. II. *Love or the will is in continual endeavor toward the human form, and toward all things which are of the human form.* This is plain from the correspondence of the heart with the will. For it is known that all

things of the body are formed in the womb, and that they are formed through fibres from the brains, and through blood vessels from the heart, and that the tissues of all the organs and viscera are made from these two. From this it is plain that all things of man exist from the life of the will which is love, by their first principles, from the brains, through the fibres; and that all things of his body exist from the heart through the arteries and veins. From these things it is clearly manifest that life, which is love, and hence the will, is in continual endeavor toward the human form. And because the human form consists of all those things which are in man, it follows that love or the will is in the continual effort and endeavor to form all those things. That there is this effort and endeavor toward the human form, is because God is a Man, and the Divine love and Divine wisdom is His life; from which is the all of life. Any one may see that if Life which is Man Himself, did not act into that which in itself is not life, no such thing could be formed as exists in man, in whom there are thousands of thousands of things that make one, and unanimously conspire to the image of Life from which they are, that man may be able to become His receptacle and abode. From these things it may be seen that love, and from love the will, and from the will the heart, are in continual endeavor toward the human form.

401. III. *Love or the will cannot do anything through its human form without marriage with wisdom or the understanding.* This also is plain from the correspondence of the heart with the will. The embryo man lives with the heart, but not with the lungs. For at this time the blood does not flow in from the heart into the lungs and give him the power of respiring; but it flows through the foramen ovale into the left ventricle of the heart; wherefore the embryo cannot then move anything of the body, for it lies enswathed, nor can it feel anything, for the organs of the senses are closed up. Similar is it with love or the

will, from which the embryo lives all the while, but obscurely, that is, without feeling and action. But as soon as the lungs are opened, which takes place after birth, he then begins to feel and to act, and likewise to will and to think. From these things it may be evident that love or the will is not able to do anything through its human form without marriage with wisdom or the understanding.

402. IV. *Love or the will prepares a home or bride-chamber for the future wife, which is wisdom or the understanding.* There is marriage of good and truth in the created universe and in all its parts; and this is for the reason that good is of love and truth is of wisdom, and these two are in the Lord, and from Him all things are created. How this marriage exists in man may be seen in a mirror in the conjunction of the heart with the lungs; for the heart corresponds to love or good, and the lungs to wisdom or truth (see above, n. 378–381, 382–384). From this conjunction it may be seen how love or the will betroths wisdom or the understanding to itself, and afterward takes it to wife, or as it were enters into marriage with it. Love betroths wisdom to itself by preparing a home or bride-chamber for it; and takes it to wife by conjoining it to itself through affections, and then works wisdom with it in that home. That this is so cannot be fully described but in spiritual language, because love and wisdom, and hence the will and understanding, are spiritual; and these things can indeed be set forth in natural language, but to obscure perception only, on account of ignorance as to what love is, what wisdom is, and what the affections for good are, and what affections for wisdom, which are affections for truth. But still the nature of the betrothal and the nature of the marriage of love with wisdom, or of the will with the understanding, may be seen by the parallel which is furnished by their correspondence with the heart and the lungs. For it is the same in the one case as in the other, so much so that there is no difference at all except

that the one is spiritual and the other natural. From the heart, then, and the lungs it is evident that the heart first forms the lungs, and afterward conjoins itself with them; it forms the lungs in the embryo, and conjoins itself with them after birth. This the heart does in its home, which is called the breast, where they make their abode together, separated from the rest of the body by the partition called the diaphragm, and by the covering called the pleura. It is similar with love and wisdom, or with the will and the understanding.

403. V. *Love or the will prepares all things in its human form, that it may be able to act conjointly with wisdom or the understanding.* The will and understanding are mentioned, but it must be well understood that the will is the whole man; for the will with the understanding is in first principles in the brains, and in derivatives in the body, and hence in the whole and in every part (as shown above, n. 365–367). Hence it may be evident that the will is the whole man as to the form itself, both the general form and the particular form of all the parts; and that the understanding is its partner as the lungs are the partner of the heart. Let every one beware of cherishing an idea of the will as something separate from the human form, for it is that same form. From this it may be seen, not only how the will prepares the bride-chamber for the understanding, but also how it prepares all things in its house, which is the whole body, that it may be able to act conjointly with the understanding. This it prepares in such manner, that all and each of the things of the body are conjoined to the understanding as they are conjoined to the will; or that all and each of the things of the body are subservient to the understanding as they are subservient to the will. How all and each of the things of the body are prepared for conjunction with the understanding as they are with the will, cannot be seen, except as in a mirror or image, through a knowledge of anatomy, in the body. Through

this science it is known how all things in the body are so connected that when the lungs respire, all and each of the things in the whole body are actuated by the respiration of the lungs, and also at the same time by the pulse of the heart. It is known from anatomy that the heart is conjoined to the lungs by the auricles, and that these are continued into the interiors of the lungs; also that all the viscera of the whole body are conjoined through ligaments to the chamber of the breast, and so conjoined that when the lungs respire, all and each of the things in the body receive something from the respiratory motion. Thus whenever the lungs swell, the ribs expand the thorax, the pleura is dilated, and the diaphragm is drawn down; and with these all the lower parts of the body, which have connection with them through ligaments, receive some impulse through the movements of the lungs — not to go into further details, lest those who have no knowledge of anatomy, should from ignorance of its terms come into obscurity in regard to the subject. Only consult those who have knowledge and insight in the science, whether all things in the whole body, from the breast to the lowest part, are not so bound together that whenever the lungs expand by respiration, everything in the body is excited to action synchronous with that of the lungs. From these things it is now plain what conjunction of the understanding with all and each of the things of the human form is prepared by the will. Only examine the connections, and scan them with the eye of an anatomist, and then following the connections, observe their coöperation with the breathing lungs and with the heart, and instead of the lungs think of the understanding, and instead of the heart think of the will, and you will see.

404. VI. *When the nuptials have taken place, the first conjunction is through affection for knowing, from which is affection for truth.* By nuptials is meant the state of man after birth, from a state of ignorance to a state of intelli-

gence, and from this to a state of wisdom. The first state, which is one of mere ignorance, is not here meant by nuptials, because at this time there is no thought from the understanding, but only an obscure affection which is of the love or will. This state is initiatory to the nuptials. That in the second state, which belongs to man in childhood, there is an affection for knowing, is well known. Through this the infant child learns to speak, and learns to read, and afterward in succession learns such things as are of understanding. That love which is of the will brings this to pass, cannot be doubted; for unless love or the will did this, it would not come about. Every one who from reason consults experience, acknowledges that affection for knowing belongs to every man from birth, and that through this affection he learns those things from which the understanding is formed, increased, and perfected, by degrees. It is also plain that affection for truth is from this source; for when from affection for knowing a man has become intelligent, he is then led not so much by affection for knowing, as by affection for reasoning, and concluding such things as are of his love, whether on economical, civil, or moral affairs. When this affection is further raised to spiritual things it becomes affection for spiritual truth. That its first principle or initiament was affection for knowing, may be seen from this, that the affection for truth is an exalted affection for knowing; for to be affected by truths, is from affection to wish to know them, and when they are found, to drink them in from the enjoyment of affection.

VII. *The second conjunction is through affection for understanding, from which is perception of truth.* This is plain to any one who is willing to consider the subject from rational intuition. From rational intuition it is plain that affection for truth and perception of truth are two faculties of the understanding, which in some persons come together into one, and in others do not. They come together into one with those who wish to perceive truths with the under-

standing, and not with those who only wish to know truths. It is also plain that every one is in the perception of truth, just so far as he is in affection for understanding. For take away affection for understanding truth, and there will be no perception of truth; but give affection for understanding truth, and there will be perception of truth according to the degree of affection for it. For no man whose reason is sound is ever destitute of the perception of truth, so long as he has affection for understanding truth. That every man has the faculty of understanding truth, which is called rationality, was shown above. VIII. *The third conjunction is through affection for seeing truth, from which is thought.* That affection for knowing truth is one thing, affection for understanding it another, and affection for seeing it a third, or that affection for truth is one thing, perception of truth another, and thought another, is seen only obscurely with those who cannot have any distinct perception of the operations of the mind, but clearly with those who can have such perception. That this is only obscurely seen with those who have no distinct perception of the operations of the mind, is because these faculties are together in thought with those who are in affection for truth and perception of truth, and when they are thus together they cannot be distinguished. A man is in manifest thought when his spirit thinks in the body, which happens especially when he is in company with others; but when he is in affection for understanding, and through this comes into perception of truth, he is then in the thought of his spirit, which is meditation, which falls indeed into the thought of the body, but into silent thought; for it is above the bodily thought, and looks down on what is of the thought from the memory, as something beneath itself, from which it draws conclusions or confirmation. But real affection for truth is not perceived otherwise than as an effort of will from something pleasurable which resides interiorly in meditation as its life, and is little attended to.

From these things it may now be evident that these three, affection for truth, perception of truth, and thought, follow in order from love, and that they exist nowhere but in the understanding. For when love enters the understanding, which takes place when conjunction is effected, it first produces affection for truth, then affection for understanding that which it knows, and at length affection for seeing in the thought of the body that which it understands — for thought is nothing else than internal sight. Thought indeed exists first, because it is of the natural mind; but thought from perception of truth which is from affection for truth, exists last; this thought is the thought of wisdom, but the other is thought from memory through the sight of the natural mind. All the operations of love or the will outside of the understanding relate not to affections for truth, but to affections for good.

405. That these three follow in order in the understanding from love which is of the will, can indeed be comprehended by the rational man, but yet cannot be clearly seen and thus confirmed even to belief. Now because by correspondence love which is of the will acts as one with the heart, and wisdom which is of the understanding acts as one with the lungs — as was shown above — therefore what has been said just above (n. 404) concerning affection for truth, perception of truth, and thought, cannot be seen and confirmed anywhere more clearly than in the lungs and their structure; wherefore the lungs shall be briefly described. After birth the heart sends the blood into the lungs from its right ventricle, and on its return sends it into its left ventricle; thus the heart opens the lungs. This the heart does through the pulmonary arteries and veins. The lungs have bronchial tubes which ramify and at length end in little cells, into which the lungs admit air and so respire. Around the bronchial tubes and their ramifications there are also other arteries and veins, called bronchial, arising from the vena azygos, or vena cava, and

from the aorta. These arteries and veins are distinct from the pulmonary arteries and veins. From these things it is plain that the blood flows into the lungs by two ways, and flows out from them by two ways. Hence it is that the lungs are able to respire in time not synchronous with that of the heart. That the pulsations of the heart and the respirations of the lungs do not act together, is well known. Now because there is a correspondence of the heart and lungs with the will and understanding (as was shown above), and conjunction by correspondence is of a such a nature that as the one thing acts so does its correspondent, it may be seen from the influx of the blood from the heart into the lungs, how the will flows into the understanding, and does what has been stated above (n. 404) in regard to affection for truth, perception of truth, and thought. The correspondence has discovered this to me, and many other things concerning these matters which cannot be described in a few words. Since love or the will corresponds to the heart, and wisdom or the understanding corresponds to the lungs, it follows that the blood vessels of the heart in the lungs correspond to affections for truth, and that the ramifications of the bronchial tubes of the lungs correspond to perceptions and thoughts from those affections. Whoever will trace all the textures of the lungs from these origins, and work out the parallelism with the love of the will and with the wisdom of the understanding, will be able to see in an image the things stated above (n. 404), and thus be confirmed even to belief. But as the anatomy of the heart and lungs is known to few, and confirming a thing by what is unknown brings obscurity, therefore I forbear to show the parallelism further.

406. IX. *Through these three conjunctions love or the will is in its sensitive life and in its active life.* Love without understanding, or affection which is of love without thought which is of the understanding, can neither feel nor act in the body; because love without understanding is as

it were blind, and affection without thought is as in darkness, for understanding is the light by which love sees. The wisdom of the understanding, moreover, is from the light which proceeds from the Lord as a sun. Since therefore the love of the will without the light of the understanding, sees nothing and is blind, it follows that without the light of the understanding even the senses of the body would be in blindness and grossness — not only the sight and the hearing, but the other senses also. That the other senses would also be so is because all perception of truth belongs to love in the understanding, as was shown above; and all the senses of the body derive their perception from the perception of their mind. It is the same with every act of the body; for action from love without understanding is like the action of a man in the night, when he does not know what he is doing; therefore in such action there would be nothing of intelligence and wisdom, and the action could not be called living action; for action derives its being from love, and its quality from intelligence. Moreover all the power of good is through truth, wherefore good acts in truth, and thus through it, and good is of love, and truth is of understanding. From these things it may be evident that love or the will through these three conjunctions (concerning which see above, n. 404) is in its sensitive life and in its active life.

407. That this is so may be confirmed to the life from the conjunction of the heart with the lungs, because such is the correspondence between the will and the heart, and between the understanding and the lungs, that just as the love acts with the understanding spiritually, so the heart acts with the lungs naturally; hence the things said above may be seen as in an image presented to the eye. That man is in no sensitive life, and in no active life, while the heart and lungs do not act together, is evident from the state of the embryo or infant in the womb, and from its state after birth. So long as man is an embryo, or in the

womb, the lungs are closed, and therefore he has no feeling nor action, the organs of sense are closed up, the hands are bound, and likewise the feet; but after birth the lungs are opened, and as they are opened so the man feels and acts. The lungs are opened through the blood sent in from the heart. That a man is in no sensitive life, and in no active life, without the coöperation of the heart and lungs, is also evident from swoons, in which the heart alone acts, and not the lungs, for respiration is taken away for the time; that there is then no sensation and no action is well known. It is the same with a man who is suffocated, whether it be by water, or by anything that stops the larynx and closes the passage for the respiration of the lungs; that the man then appears to be dead, feels nothing and does nothing, and is still alive in the heart, is well known; for he returns to both sensitive and active life as soon as the obstructions to the lungs are removed. The blood indeed in the meantime makes its circuit through the lungs, but through the pulmonary arteries and veins, not through the bronchial arteries and veins, and it is these last that give man the power of breathing. It is the same with the inflow of love into the understanding.

408. X. *Love or the will introduces wisdom or the understanding into all the things of its home.* By the home of love or the will is meant the whole man as to all things of his mind; and because these correspond to all things of the body — as was shown above — by this home is also meant the whole man as to all things of his body, which are called members, organs, and viscera. That the lungs are introduced into all these things in like manner as the understanding is introduced into all things of the mind, may be evident from what was shown above, namely, that love or the will prepares a home or bride-chamber for the future wife, which is wisdom or the understanding (n. 402); and that love or the will prepares all things in its human form, that is, in its home, that it may act conjointly with

wisdom or the understanding (n. 403). From what was stated under these heads it is plain that all and each of the things in the whole body are so connected through ligaments sent forth from the ribs, vertebræ, sternum, and diaphragm, and from the peritoneum which depends on these, that when the lungs are respiring, all are moved to and fro in similar alternation. It may also be evident from anatomy that the alternations of respiration enter into the viscera themselves even to their inmost recesses; for the ligaments above mentioned adhere to the coverings of the viscera, and these coverings by their extensions enter into the innermost parts of the viscera, as do also the arteries and veins by ramifications. Hence it may be evident that the respiration of the lungs is in full conjunction with the heart in all and each of the things of the body; and that the conjunction may be complete, even the heart itself is in the pulmonic motion; for it lies in the bosom of the lungs and adheres to them by the auricles, and reclines upon the diaphragm, whereby its arteries also participate in the pulmonic motion. Moreover, the stomach is in the like conjunction by the coherence of its œsophagus with the trachea. These anatomical facts are presented to the end that the nature of the conjunction of love or the will with wisdom or the understanding may be seen; and also that of the conjunction of the two, in company, with all things of the mind; for the conjunction is the same in the mind as in the body.

409. XI. *Love or the will does nothing except in conjunction with wisdom or the understanding.* For since love has no sensitive and no active life apart from the understanding; and since love introduces the understanding into all things of the mind (as was shown above, n. 407, 408), it follows that love or the will does nothing except in conjunction with the understanding. For what is acting from love without understanding? Such action can only be called irrational, for the understanding instructs as to what

shall be done and how it shall be done. Love does not know this without the understanding. And therefore there is such marriage between love and the understanding that although they are two, they still act as one. There is a similar marriage between good and truth, for good is of love, and truth is of the understanding. Such marriage there is in all things of the universe which have been created by the Lord; their use has relation to good, and the form of use to truth. From this marriage it is that in all and each of the things of the body there is a right side and a left side, and the right has relation to good from which is truth, and the left has relation to truth from good, thus to conjunction. From this it is that there are pairs in man. There are two brains, there are two hemispheres of the brain, there are two ventricles of the heart, there are two lobes of the lungs, there are two eyes, two ears, two nostrils, two arms, hands, loins, feet, kidneys, testicles, and so on. And where there are not pairs, there is a right and a left side. These things are because good looks to truth that it may exist, and truth looks to good that it may be. It is the same in the angelic heavens, and in their several societies. More may be seen on this subject above (n. 401), where it is shown that love or the will cannot do anything through its human form without marriage with wisdom or the understanding. The conjunction of evil and falsity, which is opposite to the conjunction of good and truth, will be spoken of elsewhere.

410. XII. *Love or the will conjoins itself to wisdom or the understanding, and brings to pass that wisdom or the understanding is reciprocally conjoined.* That love or the will conjoins itself to wisdom or the understanding, is plain from their correspondence with the heart and lungs. Experience in anatomy teaches that the heart is in the motion of its life when the lungs are not yet in motion. Experience teaches this again from cases of swooning and of suffocation, also from the embryo in the womb and the chick

in the egg. Anatomical experience also teaches that the heart while acting alone, forms the lungs and so adapts them that it may effect respiration in them; also that it so forms the other viscera and organs that in them it may perform various uses — the organs of the face that it may perceive, the organs of motion that it may act, and the other organs of the body that it may do uses corresponding to the affections of love. From all this it is now first evident, that as the heart produces such things for the sake of the various functions which it is to discharge in the body, so love in its receptacle which is called the will, produces similar things for the sake of various affections that constitute its form — which, as was shown above, is the human form. Now because the first and nearest affections of love are the affection for knowing, the affection for understanding, and the affection for seeing that which it knows and understands, it follows that love forms the understanding for these affections, and that it comes actually into them when it begins to feel and to act, and when it begins to think. That the understanding contributes nothing to this result, is evident from the parallel of the heart and lungs, concerning which see above. From these things it may be seen that love or the will conjoins itself to wisdom or the understanding, and that wisdom or the understanding does not conjoin itself to love or the will. And hence it is also evident that the knowledge which love acquires to itself from the affection for knowing, and the perception of truth which it acquires from the affection for understanding, and the thought which it acquires from the affection for seeing that which it knows and understands, are not of the understanding but of love. Thoughts, perceptions, and knowledges therefrom flow in indeed from the spiritual world; but still they are not received by the understanding, but by love according to its affections in the understanding. It appears as if the understanding receives them and not love or the will, but this is a fallacy. It appears also as if the

understanding conjoins itself to love or the will, but this also is a fallacy. Love or the will conjoins itself to the understanding, and brings about a reciprocal conjunction. This reciprocal conjunction is from the marriage of love with it; hence is brought about a conjunction as it were reciprocal from the life and therefore from the power of love. It is the same with the marriage of good and truth, for good is of love and truth is of the understanding. Good does all things, and receives truth into its home, and conjoins itself with it in so far as it is concordant. Good may also admit truths which are not concordant; but it does this from the affection for knowing, understanding, and thinking its own things, while it has not yet determined itself to uses, which are its ends, and are called its goods. Reciprocal conjunction, that is of truth with good, there is none at all; the reciprocal conjunction that does take place is from the life of good. Hence it is that every man, and every spirit and angel, is regarded by the Lord according to his love or good, and no one according to his understanding or truth separated from love or good. For the life of man is his love, as was shown above, and his life is according as he has exalted his affections through truths; that is, according as he has perfected his affections by wisdom. For the affections of love are exalted and perfected through truths, thus through wisdom. And then love acts conjointly with wisdom, as it were from it; but it acts from itself through wisdom, as through its own form, which derives nothing at all from the understanding, but everything from some determination of love, which is called affection.

411. Love calls all those things its goods which favor it, and calls all those things its truths which as means lead to goods; and because these are means, they are loved and come to be of its affection, and thus become affections in form; wherefore truth is nothing else than the form of affection which is of love. The human form is nothing

else than the form of all the affections of love; beauty is its intelligence, which it procures for itself through truths, which it receives either by sight or by hearing, external and internal. These are the things which love disposes into the form of its affections, which forms exist in much variety; but they all derive a likeness from their common form, which is the human; to the love all these forms are beautiful and lovely, but the rest are without beauty and unlovely. From these things it is also evident that love conjoins itself to the understanding, and not the converse, and that reciprocal conjunction also is from love. This is what is meant by saying that love or the will brings it to pass that wisdom or the understanding is reciprocally conjoined.

412. These things which have been stated may be seen in a certain image and so confirmed, from the correspondence of the heart with love and of the lungs with the understanding — concerning which see above; for if the heart corresponds to love, then its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections for truth; and because in the lungs there are also other vessels, namely air vessels, through which respiration is carried on, therefore these vessels correspond to perceptions. It must be well understood that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, for they act correspondently or synchronously. In like manner it must be understood that the heart and lungs are not love and the understanding, but that they are correspondences; and since they are correspondences, the one thing may be seen in the other. Any one who is acquainted with the entire structure of the lungs from anatomy, and compares it with the understanding, may see clearly that the understanding does not act at all of itself, does not perceive and does not think of itself, but does everything from the affections of love, which,

in the understanding are called the affections for knowing, for understanding, and for seeing truth, and were treated of above. For all the states of the lungs depend on the blood from the heart, and from the vena cava and aorta; and the respirations which take place in the bronchial ramifications, exist according to the state of these blood vessels; for if the influx of the blood ceases, the respiration ceases. Much more may be discovered by comparing the structure of the lungs with the understanding to which it corresponds; but as the science of anatomy is known to few, and demonstration or confirmation by things unknown places a subject in obscurity, therefore it is not well to say more on this theme. From my knowledge of the structure of the lungs I am fully convinced that love through its affections conjoins itself to the understanding, and that the understanding does not conjoin itself to any affection of love, but that it is reciprocally conjoined by love, to the end that love may have sensitive life and active life. But it must be borne in mind that man has a twofold respiration — one the respiration of the spirit and the other of the body — and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, and from the vena cava and aorta. Moreover it is evident that thought produces respiration, and it is also evident that affection which is of love produces thought; for thought without affection is just like respiration without a heart, which is not possible. Hence it is plain that the affection which is of love conjoins itself to thought which is of the understanding, as was said above, in like manner as the heart conjoins itself to the lungs.

413. XIII. *Wisdom or the understanding, from the potency given to it by love or the will, can be elevated, and can receive those things which are of light from heaven, and perceive them.* That man is able to perceive the arcana of wisdom when he hears them, has been shown above

in many places. This is the faculty of rationality which every man has by creation. Through this faculty, which is that of understanding things interiorly, and of deciding what is just and right, and what is good and true, man is distinguished from the beasts. This therefore is what is meant by the understanding's being able to be elevated, and to receive and perceive those things which are of light from heaven. That this is so, may also be seen in an image in the lungs, because the lungs correspond to the understanding. It may be seen from the cellular substance in the lungs, which consists of the bronchia continued down to the minutest follicles, which are receivers of the air in respiration. These are the things with which thoughts make one by correspondence. This follicular substance is of such a character that it can be expanded and contracted in two different states — in one state with the heart, and in the other almost separate from the heart. In the state together with the heart it is expanded and contracted through the pulmonary arteries and veins, which are from the heart alone; in the state almost separate from the heart, through the bronchial arteries and veins, which are from the vena cava and the aorta — vessels that are outside of the heart. This is the case in the lungs, because the understanding can be raised above its proper love, which corresponds to the heart, and receive light from heaven; but still when the understanding is raised above its proper love, it does not recede from it, but draws from it that which is called the affection for knowing and understanding for the sake of some honor, glory, or gain in the world. This purpose cleaves to every love as a surface, and on the surface the love is bright from it; but with the wise it is translucent. These things are brought forward about the lungs, to confirm the statement that the understanding can be elevated, and can receive and perceive those things which are of the light of heaven; for the correspondence is complete. From the correspondence it is easy to see the lungs from the un-

derstanding, and the understanding from the lungs, and thus to see confirmation from both together.

414. XIV. *Love or the will in like manner can be elevated, and can receive those things which are of heat from heaven, if it loves wisdom, its spouse, in that degree.* That the understanding can be elevated into the light of heaven, and receive wisdom from it, has been shown in the preceding article, and in many places above; moreover that love or the will can equally be elevated, if it loves those things which are of the light of heaven, or which are of wisdom, has also been shown in many places. But love or the will cannot be thus elevated through anything of honor, glory, or gain as an end, but through the love of use, not so much for the sake of self, as for the sake of the neighbor; and because this love is given only by the Lord from heaven, and is given by the Lord when man shuns evils as sins, therefore through these means love or the will can also be elevated, and apart from these means it cannot be elevated. But love or the will is elevated into the heat of heaven, and the understanding into the light of heaven; and if both are elevated, a marriage of them takes place there, which is called the heavenly marriage, because it is the marriage of heavenly love and of wisdom; wherefore it is said that love also is elevated, if it loves wisdom, its spouse, in that degree. Love toward the neighbor from the Lord is the love of wisdom, or the genuine love of the human understanding. This is like the case of light and heat in the world. There is light without heat, and there is light with heat, light without heat in winter time, and light with heat in summer time; and when heat is with the light, then all things flourish. Light with man corresponding to the light of winter is wisdom without its love, and light with man corresponding to the light of summer is wisdom with its love.

415. This conjunction and disjunction of wisdom and love may be seen as it were imaged in the conjunction of

the lungs with the heart. For the heart can be conjoined to the clustered vesicles of the bronchia by the blood sent forth from itself, and can also be conjoined to them by the blood sent forth not from itself, but from the vena cava and the aorta. Thereby the respiration of the body can be separated from the respiration of the spirit. But when only the blood from the heart acts, then the respirations cannot be separated. Now because thoughts by correspondence make one with respirations, it is also plain from the twofold state of the lungs in respiration, that a man can think in one way, and from thought speak and act in one way, in company with others, and can think in another way, and from thought speak and act in another way, when not in company, that is, when he does not fear any loss of reputation. For he can then think and speak against God, the neighbor, the spiritual things of the church, and against moral and civil laws; and he can also act against them, by stealing, taking revenge, blaspheming, and committing adultery. But in company where he is afraid of losing his reputation, he can speak, preach, and act just like a spiritual, moral, and civil man. From these things it may be evident that love or the will as well as the understanding can be elevated, and receive those things which are of the heat or love of heaven, provided it loves wisdom in that degree; and that if it does not love wisdom it can as it were be separated.

416. XV. *Otherwise love or the will drags back wisdom or the understanding from its elevation, to act as one with it.* There is natural love and there is spiritual love. The man who is in natural and at the same time in spiritual love, is a rational man; but he who is in natural love alone can think rationally just like a spiritual man, but still he is not a rational man; for he elevates his understanding even to the light of heaven, and thus to wisdom, but still those things which are of the wisdom or light of heaven, are not of his love. His love indeed brings about the elevation,

but from affection for honor, glory, and gain. But when he perceives that he does not get any such thing from this elevation, as is the case when he thinks with himself from his natural love, then he does not love those things which are of the light of heaven or of wisdom; and so he then withdraws the understanding from its altitude, that it may act as one with himself. For example — when the understanding by reason of elevation is in wisdom, then the love sees what justice is, what sincerity is, what chastity is, and even what genuine love is. The natural love can see all this through its faculty of understanding and viewing things in the light of heaven; nay it can even speak of, preach about, and describe these things as at once moral and spiritual virtues. But when the understanding is not in elevation, then the love, if it is merely natural, does not see these virtues, but instead of justice it sees injustice, instead of sincerity frauds, instead of chastity licentiousness, and so on. If it then thinks of the things it spoke of when its understanding was in elevation, it can laugh at them, and consider only that they are serviceable to it in catching souls. From these things it may be evident how it is to be understood, that love, unless it loves wisdom, its spouse, in that degree, withdraws her from her elevation, to act as one with itself. That love can be elevated if it loves wisdom in that degree, may be seen above (n. 414).

417. Now because love corresponds to the heart and the understanding to the lungs, the things said above may be confirmed through their correspondence — as, how the understanding can be elevated above its own love into wisdom, and how the understanding is withdrawn from the elevation by that love if it is merely natural. Man has a twofold respiration, one respiration of the body and another of the spirit. These two respirations can be separated and can also be conjoined. With merely natural men, especially with hypocrites, they are separated, but rarely with spiritual and sincere men. Wherefore the merely natural

man and the hypocrite, with whom the understanding has been elevated, and many things of wisdom drawn thence remain in the memory, can speak wisely in company by thought from the memory; but when he is not in company he does not think from the memory, but from his spirit, thus from his love. He also respires in like manner, since thought and respiration act correspondently. That the structure of the lungs is such that they can respire both by blood from the heart and by blood from outside the heart, has been shown above.

418. It is the common opinion that wisdom makes the man; and so when any one is heard speaking and teaching wisely, he is believed to be wise; and he himself believes it of himself at the time; because when he speaks and teaches in company, he thinks from memory, and if he is a merely natural man, from the surface of his love, which is affection for honor, glory, and gain. But the same man when he is alone, thinks from the more interior love of his spirit, and then not wisely, but sometimes insanely. From these things it may be evident that man is not to be judged by wise speaking, but by his life; that is, not by wise speaking separate from life, but by wise speaking conjoined to life. By life is meant love: that love is life was shown above.

419. XVI. *Love or the will is purified by wisdom in the understanding if they are elevated together.* Man by birth loves nothing but himself and the world, for nothing else appears before his eyes, and therefore nothing else occupies his mind. This love is corporeal natural, and may be called material love. Moreover this love has become impure by the separation of heavenly love from it in parents. It cannot be separated from its impurity unless man have the faculty of elevating the understanding into the light of heaven, and of seeing how he ought to live, in order that his love may be elevated together with the understanding into wisdom. Through the understanding, love, that is, the

man, sees what the evils are that pollute and defile the love; and he also sees that if he shuns those evils as sins and becomes averse to them, he loves the things which are opposed to the evils; all of which are heavenly things. Then also he sees the means through which he is enabled to shun and be averse to those evils as sins. This the love, that is, the man, sees, by making use of the faculty of elevating his understanding into the light of heaven, from which wisdom issues. Then so far as love puts heaven in the first place, and the world in the second, and at the same time so far as it puts the Lord in the first place and self in the second, so far the love is purged of its uncleannesses, and purified; that is, so far it is elevated into the heat of heaven, and conjoined to the light of heaven in which the understanding is; and a marriage takes place, which is the marriage of good and truth, that is, of love and wisdom. Every man can comprehend with his understanding and rationally see that so far as he shuns and abhors theft and cheating, so far he loves sincerity, uprightness, and justice; that so far as he shuns and abhors revenges and hatreds, so far he loves the neighbor; and that so far as he shuns and abhors adulteries, so far he loves chastity; and so on. Indeed hardly any one knows what of heaven and what of the Lord there is in sincerity, rectitude, justice, love toward the neighbor, chastity, and in other affections of heavenly love, before he has removed their opposites. When he has removed the opposites, then he is in those affections, and from them learns to know and see them. Until he does this there is as it were a veil interposed, which indeed transmits the light of heaven to his love, but because this does not love wisdom its spouse in that degree, it does not receive it, and even, perhaps, contradicts and rebukes it, when it returns from its elevation; but still he flatters himself that the wisdom of his understanding may be serviceable as a means to honor, glory, or gain. And then he puts himself and the world in the first place, and the Lord and

heaven in the second; and what is put in the second place is loved only so far as it serves; and if it does not serve it is renounced and rejected — after death if not before. From these things the truth is now evident, that love or the will is purified in the understanding if they are elevated together.

420. The same thing is imaged in the lungs, the arteries and veins of which correspond to affections which are of the love, and the respirations of which correspond to perceptions and thoughts which are of the understanding; as was said above. That the blood of the heart purifies itself of undigested matters in the lungs, and also nourishes itself with suitable food from the air breathed in, is evident from much experience. That the blood purifies itself of undigested matters in the lungs, is evident not only from the blood that flows in, which is venous and therefore filled with chyle collected from the food and drink, but also from the moisture of the breath, and from its odor as perceived by others, as also from the diminished quantity of blood flowing back into the left ventricle of the heart. That the blood nourishes itself with suitable food from the air breathed in, is evident from the profusion of odors and exhalations continually flowing forth from fields, gardens, and woods; from the great amount of salts of various kinds rising together with water from the ground and from rivers and lakes, and from the immense volume of exhalations and effluvia from human beings and animals, with which the air is impregnated. That these things flow into the lungs with the air they breathe, cannot be denied; and because this cannot be denied, the blood must draw from them such things as are akin to it, and those things are akin which correspond to the affections of its love. Hence there are in the vesicles, or innermost recesses of the lungs, great numbers of small veins with tiny mouths, which absorb what is suitable; and then the blood flowing back into the left ventricle of the heart is changed into arterial blood of bril-

liant hue. These things prove that the blood purifies itself from heterogeneous things, and nourishes itself with homogeneous things. That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind, has not been known hitherto, but it is very well known in the spiritual world; for the angels in the heavens are delighted only with the odors which correspond to the love of their wisdom; but the spirits in hell are delighted only with odors which correspond to a love opposed to wisdom; these are foul odors, but the odors of heaven are fragrant. That men in the world impregnate their blood with similar things according to correspondence with the affections of their love, follows of consequence; for what a man's spirit loves, his blood according to correspondence craves, and attracts by respiration. From this correspondence it flows, that a man is purified as to his love if he loves wisdom, and that he is defiled if he does not love it. Moreover, all man's purification is effected through truths which are of wisdom, and all man's pollution is effected through falsities opposed to the truths of wisdom.

421. XVII. *Love or the will is defiled in the understanding, and by it, if they are not elevated together.* This is because, if the love be not elevated, it then remains impure, as was said above (n. 419, 420). And when it remains impure, it loves impure things, such as revenges, hatreds, frauds, blasphemies, adulteries; for these are then its affections, which are called lusts; and it rejects those things which are of charity, of justice, of sincerity, of truth, and of chastity. It is said that the love is defiled in the understanding, and by it — in the understanding, when the love is affected by those impure things; by the understanding, when the love brings it to pass that those things which are of wisdom become its servants, and still more when it perverts, falsifies, and adulterates them. Respecting the state of the heart, or of its blood in the lungs, corresponding to

these things, there is no need to say more than was said above (n. 420) — only that instead of the purification of the blood its defilement is effected; and instead of the nutrition of the blood from fragrance, it has its nutrition from stenches; just as takes place in heaven and in hell.

422. XVIII. *Love purified by wisdom in the understanding becomes spiritual and celestial.* Man is born natural, but according as the understanding is elevated into the light of heaven, and the love together with it is elevated into the heat of heaven, he becomes spiritual and celestial; he becomes then as a garden of Eden, which is in vernal light and at the same time in vernal heat. The understanding does not become spiritual and celestial, but the love does; and when the love becomes so, it also makes its spouse the understanding spiritual and celestial. The love becomes spiritual and celestial from life according to the truths of wisdom which the understanding teaches and sets forth. Love drinks in these truths through its understanding and not by itself; for love cannot elevate itself unless it knows truths, and it cannot know these except through an elevated and enlightened understanding; and then so far as it loves truths in doing them, so far it is elevated. For it is one thing to understand, and it is another thing to will; and it is one thing to say and it is another thing to do. There are those who understand and speak the truths of wisdom, but still do not will and do them. When therefore love does the truths of light which it understands and speaks, then it is elevated. That this is so a man may see from reason alone; for what is a man who understands and speaks the truths of wisdom while he lives contrary to them, that is, while he wills and works against them? Love purified by wisdom becomes spiritual and celestial, because man has three degrees of life, which are called natural, spiritual, and celestial — treated of in the Third Part of this work; and man can be elevated from one degree into another. But he is not elevated by

wisdom alone, but by a life according to wisdom, for a man's life is his love. Wherefore so far as he lives according to wisdom, so far he loves it; and he lives according to wisdom so far as he purifies himself from uncleannesses which are sins; and so far as he does this he loves wisdom.

423. That love purified by wisdom in the understanding becomes spiritual and celestial, cannot be well seen from the correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration. The blood may abound in impurities, and still not be distinguishable from pure blood. And also the respiration of a merely natural man appears similar to the respiration of a spiritual man. But the difference is easily perceived in heaven, for every one there breathes according to the marriage of love and wisdom. Wherefore as angels are recognized from that marriage, they are also recognized from respiration. And this is the reason that when any one who is not in that marriage comes into heaven, he comes into anguish of the breast, and struggles for breath like those who are in the agonies of death. For this reason also such persons throw themselves down headlong thence, and do not rest until they are with those who are in a respiration similar to their own; for then through correspondence they are in similar affection, and hence in similar thought. From these things it may be evident, that with him who is spiritual the purer blood, which is called by some the animal spirit, is that which is purified; and that it is so far purified as man is in the marriage of love and wisdom. It is this purer blood which most nearly corresponds to that marriage, and because this blood flows into the blood of the body, it follows that the latter blood is also purified through it. It is the contrary with those with whom love is defiled in the understanding. But, as was said, no one can explore this through any experience of the blood, but he may explore it from the affections of love, since these correspond to the blood.

424. XIX. *Love defiled in the understanding and by it, becomes natural, sensual, and corporeal.* Natural love separated from spiritual love is opposed to spiritual love, because natural love is the love of self and the love of the world, and spiritual love is the love of the Lord and the love of the neighbor; and the love of self and the world looks downward and outward, and the love of the Lord looks upward and inward. When, therefore, natural love has been separated from spiritual love, it cannot be elevated above the proprium of the man, but remains immersed in it, and so far as it loves it, is wedded to it. And then if the understanding ascends and sees from the light of heaven those things which are of wisdom, the love draws down the wisdom and conjoins it to itself in its own proprium, and there either rejects the things which are of wisdom, or falsifies them, or places them around itself that it may speak of them for the sake of good repute. Just as natural love can ascend through degrees, and become spiritual and celestial, so also it can descend through degrees, and become sensual and corporeal; and it descends in proportion as it loves dominion from no love of use, but solely from love of self. It is this love which is called the devil. Those who are in this love can speak and act in the same manner as those who are in spiritual love; but when they do this it is either from memory, or from the understanding elevated of itself into the light of heaven. But still those things which they say and do are comparatively as fruits which appear beautiful on the surface, but are quite rotten within; or as almonds whose shells appear sound, but which are all worm eaten within. In the spiritual world these things are called illusions, by means of which harlots, there called sirens, assume a beautiful appearance and adorn themselves in attractive garments, but yet when the illusion is dissipated appear like spectres, and are like devils who make themselves angels of light. For when that corporeal love draws down its understanding from its height, which it does

when the man is alone and thinks from his own love, he then thinks against God in favor of nature, against heaven in favor of the world, and against the truths and goods of the church in favor of the falsities and evils of hell; thus against wisdom. From these things it may be evident what those who are called corporeal men are; for they are not corporeal as to the understanding, but they are corporeal as to the love; that is, they are not corporeal as to the understanding when they talk in company, but when they talk with themselves in spirit. And because they are such in spirit, therefore after death they become what are called corporeal spirits as to both love and understanding. Then those who in the world have been in the supreme love of ruling from the love of self, and at the same time in an elevation of the understanding beyond others, appear in body like Egyptian mummies, and in mind gross and fatuous. Who in the world at the present day knows that this love in itself is of such a nature? But still there does exist a love of ruling from the love of use, but from the love of use not for the sake of self, but for the sake of the common good. Man, however, can with difficulty distinguish the one love from the other, and yet there is distinction between them like that between heaven and hell. The distinctions between these two loves of ruling may be seen in the work on HEAVEN AND HELL (n. 551–565).

425. XX. *The faculty of understanding which is called rationality, and the faculty of acting which is called liberty, still remain.* These two faculties which man possesses were treated of above (n. 264–267). Man has these two faculties that he may be able, from being natural, to become spiritual, which is to be regenerated. For, as was said above, it is man's love which becomes spiritual and is regenerated; and he cannot become spiritual or be regenerated, unless by means of his understanding he knows what evil is and what good is, and hence what truth is and what falsity is. When he knows these things, he can choose

the one or the other. And if he chooses good, he can be informed by his understanding about the means by which he can attain to good. All the means through which man can attain to good are provided. To know and understand these means is the part of RATIONALITY, and to will and to do them is the part of LIBERTY. Liberty consists also in willing to know, to understand, and to think these means. Those who believe from the doctrine of the church that spiritual or theological matters transcend the understanding, and that therefore they are to be believed without understanding, do not know anything of these faculties which are called rationality and liberty. They cannot do otherwise than deny the faculty which is called rationality. And those who believe from the doctrine of the church that no one can do good from himself, and that therefore no good must be done from any exercise of will for the sake of salvation, cannot do otherwise than deny from a principle of religion both these faculties which man possesses. Therefore also those who have confirmed themselves in these things, after death, according to their faith are deprived of both, and instead of being in heavenly liberty in which they might have been, they are in infernal liberty, and instead of being in angelic wisdom from rationality in which they might have been, they are in infernal insanity. And what is wonderful, they claim both these faculties as having place in doing evils and in thinking falsities; not knowing that the liberty of doing evils is slavery, and that the rationality of thinking falsities is irrationality. But it must be well understood that both these faculties, liberty and rationality, are not of man, but are of the Lord in man, and that they cannot be appropriated to man as his; also that they cannot be given to man as his, but that they are continually of the Lord with him, and yet that they are never taken away from man. The reason is that man cannot be saved without them, for without them he cannot be regenerated, as was said above. Wherefore man is in-

structed by the church that he cannot think truth from himself, nor do good from himself. But because man perceives no otherwise than that he thinks truth from himself and does good from himself, it is very plain that he ought to believe that he thinks truth as from himself, and that he does good as from himself. For if he does not believe this, either he does not think truth or do good, and so has no religion; or he thinks truth and does good from himself, and in that case appropriates to himself what is Divine. That man ought to think truth and to do good as from himself, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end.

426. XXI. *Spiritual and celestial love is love toward the neighbor and love to the Lord; and natural and sensual love is love of the world and love of self.* By love toward the neighbor is meant love of uses, and by love to the Lord is meant love of doing uses, as was shown before. The reason that these loves are spiritual and celestial, is that loving uses, and doing them from love of them, is separate from the love of what is man's own. For he who loves uses spiritually, does not regard himself, but others outside himself by whose good he is affected. The loves opposed to these are the loves of self and of the world, for these loves do not regard uses for the sake of others, but for the sake of self; and those who do this invert the Divine order, and put self in place of the Lord, and the world in place of heaven; hence it is that they look away from the Lord and from heaven, and to look away from them is to look to hell — about which loves more may be seen above (n. 424). But man does not feel and perceive the love of doing uses for the sake of uses, as he feels and perceives the love of doing uses for the sake of self; hence also he does not know while he does uses, whether he does them for the sake of the uses, or for the sake of self. But let him know that he does uses for the sake of uses so far as he shuns evils; for so far as he shuns evils, he does uses

not from himself, but from the Lord. Evil and good are opposed, and for this reason so far as any one is not in evil, so far he is in good. No one can be in evil and in good at the same time, because no one can serve two masters at the same time. These things are said that it may be known, that although man does not perceive by sense whether the uses which he does are for the sake of use, or for the sake of self, that is, whether the uses are spiritual, or are merely natural, still he can know it from this — whether he considers evils to be sins or not: if he regards them as sins, and on that account does not do them, then the uses which he does are spiritual. And when he shuns sins from aversion to them, then also he begins to have sensible perception of the love of uses for the sake of uses, and this from spiritual enjoyment in them.

427. XXII. *It is the same with charity and faith and their conjunction, as it is with the will and understanding and their conjunction.* There are two loves according to which the heavens are distinguished, celestial love and spiritual love. Celestial love is love to the Lord, and spiritual love is love toward the neighbor. These loves are distinguished by this, that celestial love is the love of good, and spiritual love is the love of truth; for those who are in celestial love do uses from the love of good, and those who are in spiritual love do uses from the love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love is with intelligence; for it is of wisdom to do good from good, and it is of intelligence to do good from truth; wherefore celestial love does good, and spiritual love does truth. The distinction between these two loves can only be described in this way: those who are in celestial love have wisdom inscribed on their life, and not on their memory, which is the reason why they do not talk of Divine truths, but do them. But those who are in spiritual love have wisdom inscribed on their memory, for which reason they talk of Divine truths and do them from

principles in the memory. Because those who are in celestial love have wisdom inscribed on their life, therefore they at once perceive whether what they hear is true or not; and when they are asked if it is true, they only reply that it is, or that it is not. These are they who are meant by the words of the Lord, "Let your communication be Yea, yea, and Nay, nay" (Matt. v. 37). And because they are of this character, they are not willing to hear any thing of faith, saying, What is faith? is it not wisdom? and what is charity? is it not to do? And when it is told them that faith is believing what is not understood, they turn away, saying, This man is out of his senses. These are they who are in the third heaven, and who are the wisest of all. Such have those become in the world who have at once applied to life the Divine things which they have heard, in turning from evils as infernal, and worshipping the Lord alone. These because they are in innocence, appear to others as little children; and because they speak nothing about the truths of wisdom, and there is nothing of pride in their speech, they also appear simple; but still, when they hear any one speaking, from the sound they perceive all things of his love, and from the speech all things of his intelligence. These are they who are in the marriage of love and wisdom from the Lord; and who represent the cardiac region of heaven mentioned above.

428. But those who are in spiritual love, which is love toward the neighbor, have not wisdom inscribed on their life, but they have intelligence; for it is of wisdom to do good from affection for good, and it is of intelligence to do good from affection for truth; as was said above. Neither do these know what faith is. If faith is mentioned they understand truth, and when charity is mentioned they understand the doing of truth; and when they are told that they must believe, they say that this is idle talk, for who does not believe what is true? They say this because they see what is true in the light of their heaven; and so

to believe what they do not see they call either simplicity or foolishness. These are they who make the pulmonic region of heaven, also mentioned above.

429. But those who are in natural spiritual love have neither wisdom nor intelligence inscribed on their life, but they have somewhat of faith from the Word, so far as this somewhat is conjoined with charity. These, because they do not know what charity is, nor whether faith is truth, cannot be among those in the heavens who are in wisdom and intelligence, but they are among those who are in knowledge alone. Yet those of them who have shunned evils as sins, are in the lowest heaven, and there in a light like the light of the moon by night. But those who have not confirmed themselves in faith in what is unknown, and who at the same time have been in some affection for truth, are instructed by angels, and according to their reception of truths and life in correspondence with them, are elevated into the societies of those who are in spiritual love and hence in intelligence. These become spiritual, the rest remain natural spiritual. But those who have lived in faith separate from charity, are removed and sent away into deserts, because they are not in any good, thus not in any marriage of good and truth, as all are who are in the heavens.

430. All the things which have been said in this Part concerning love and wisdom, may be said of charity and faith, if only by charity is understood spiritual love, and by faith the truth through which is intelligence. It is the same whether we say the will and understanding, or love and intelligence, since the will is the receptacle of love, and the understanding is the receptacle of intelligence.

431. To these things I will add this that is memorable. In heaven all who do uses from an affection for use, are wiser and happier than others in consequence of the communion in which they live. And to do uses there is with them to act sincerely, uprightly, justly, and faithfully in the

work of each one's calling. This they call charity; and observances of worship they call signs of charity, and other things they call debts and favors — saying that when any one does the work of his calling sincerely, uprightly, justly, and faithfully, the good of the community is effected and secured; and that this is to be in the Lord, since all that flows in from the Lord is use, and it flows in from the parts into the community, and from the community to the parts. The parts there are angels, and the community is the society formed of them.

WHAT IS MAN'S BEGINNING FROM CONCEPTION.

432. What is man's beginning or primitive form in the womb after conception, no one can know, because it cannot be seen; and also it is of spiritual substance which substance is not visible by natural light. Now because some in the world are disposed to bend their mind to exploring even the primitive of man, which is the seed from the father, by which conception is effected; and because many of them have fallen into the error that man is in his fulness from his first beginning, which is the rudiment, and that then he is perfected by growth, it has been discovered to me what that rudiment or first beginning is in its form. It was discovered to me by angels, to whom it was revealed by the Lord, and who — because they made it a part of their wisdom, and it is the enjoyment of their wisdom to communicate to others what they know — by permission presented before my eyes in the light of heaven a typical initial form of man, as follows: there was seen as it were the form of a brain, extremely small, with a delicate delineation of somewhat of a face in front, without any appendage. This primitive in the upper convex part was composed of contiguous globules or spherules, and each spherule was composed of others still more minute, and each of these in like manner of spherules most minute. Thus it

was of three degrees. In front, in the flat part, a kind of delineation appeared for a face. The convex part was covered about with a very fine membrane or meninx, which was transparent. This convex part, which was an image of the brain in least form, was also divided into two beds as it were, as the brain in larger form is divided into two hemispheres; and it was told me that the right bed was the receptacle of love, and the left bed the receptacle of wisdom; and that by wonderful connections these were like consorts and companions. Moreover it was shown in the light of heaven, which shone upon it, that the structure of this little brain was interiorly, as to position and movement, in the order and form of heaven, and that its outer structure was directly contrary to that order and form. After these things were seen and shown, the angels said that the two interior degrees, which were in the order and form of heaven, were the receptacles of love and wisdom from the Lord; and that the exterior degree, which was directly contrary to the order and form of heaven, was the receptacle of infernal love and insanity; because man by hereditary taint is born into evils of every kind, and these evils reside there in what is outermost; and that this taint is not removed, unless the higher degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord. And because love and wisdom is man himself, for love and wisdom in its essence is the Lord, and this primitive of man is a receptacle, it therefore follows that in that primitive there is continual effort into the human form, which also it gradually takes on.

INDEX

The Numbers refer to the Paragraphs, and not to the Pages.

ABODES of the Lord, 170; with man, 395.

ABODES of angels and spirits according to their reception of love and wisdom, 121. An angel, unlike man in the world, knows his house and his abode wherever he may go, 134.

ABSTRACT things, because they are universals, are apt to be better comprehended than applied things, 228.

ABUSE of liberty and rationality, 267. Man's abuse of the faculty of elevating his understanding above his own love, 395. The abuse of uses does not take away use, 331.

ACONITE, in hell, 339.

ACTS, the, of the body include in them all the priors from which they are, 277, 278.

ACTION and REACTION. Action derives its essence from love, its quality from intelligence, 406. Action pertains to life alone, 68. Reaction is excited by the action of life, 68. In the greatest and least things of the universe, both living and dead, there is action and reaction, 263. Without reaction, action would cease, 260. The equilibrium of all things is from action and reaction, 68, 263.

ADAM, 287, 325. Errors respecting Adam, 117, 269.

ADORATION flows from humiliation, 335.

AFFECTION is a determination of the love, 410. It is of the will, because it is of love, 372. It arises from the Divine Love, 33. Affection is possible only by means of atmospheres purer than air, 176. From the affection for knowing is the affection for truth; from the affection for understanding is the perception of truth; and from the affection for seeing the truth is thought, 404. Affection is in thought, as sound is in speech, 372. Affection is not perceived except by a certain pleasure in thinking, speaking, and acting, 364. Affection, thought, and action, are in a series of discrete degrees, 214. The affections which are of love appear in a certain image in the face, and the thoughts which are of wisdom appear in a certain light in the eyes, 365. The affections are substances and forms, not abstracted from real and actual substance or form, 42, 224; they do not exist apart from subjects, but they are states of subjects, 209, 224, 291. All the operations of the love or will outside of the understanding, relate not to affections for truth, but to affections for good, 404. The affections of the love correspond to the blood, 423. *See Thought.*

AIR is the ultimate of the three atmospheres, 176. Its pressure and action on the body, 176.

ANATOMY. Confirmations drawn from the anatomy of the brain, 366; of the heart, 399; of the embryo, 401. Conjunction of the heart with the lungs, 403, 408; structure of the lungs, 405, 412; respiration of the lungs, 408; operations of the heart, 410; arteries, veins, and air vessels, 412; purification and nourishment of the blood, 420. *See also* 365, 373.

ANGEL. Love and wisdom make an angel, and these two are the Lord's; angels are angels from the Lord, and not from their proprium, 114. Angels as well as men, have an internal and an external, 87. They breathe, speak, and hear in the spiritual world as well as men in the natural world, 176. They have all and each of the things that men have on earth, 135. They appear in the place where their thought is, 285. All that appears around them is produced and created from them, 322. The angel of heaven and the man of the church act as one by conjunction, 118. When angels speak with man it is in the natural language, which is the man's vernacular, 257. The enjoyment of the wisdom of angels is to communicate to others what they know, 432.

ANGELIC NATURE, the, consists in the reception of love and wisdom in an equal degree, 102. The Angelic itself of heaven is the Divine Love and the Divine Wisdom, 114.
ANIMAL KINGDOM. Forms of the uses of this kingdom, 316. Relation to man in all and each of the things of the animal kingdom, 61.
ANIMALCULES, noxious, their origin, 341, 342, 343.
ANIMALS, whence they derive their origin, and how they are produced, 340, 346, 351. There are in them degrees of both kinds, 225. Marvellous things in their instinct, 60, 61. The knowledge possessed by animals implanted in them, 134. Waves of effluvia continually flow forth from animals, 293. The animals which appear in the spiritual world are correspondences, 339.
ANTIPODES, comparison with, 275.
AORTA, the, 405, 412, 413, 415.
APPEARANCES are the first things from which the human mind forms its understanding, and it cannot dispel them except by a searching out of the cause, 40. So long as appearances remain appearances, they are apparent truths; but when they are confirmed, they become falsities and fallacies, 108. To speak from appearance, 349. *See also* 7, 10, 73, 109, 110, 113, 125, 363.
APPETITES are derivations from the love, or from the will, 363.
ARCANA concerning the Lord, 221, 223; the Word, 221; the natural mind in man, 257; the sun of the spiritual world, 294.
ARMS, in the Word, signify power, 220. The right arm has relation to the good of truth, and the left arm to the truth of good, 384, 409.
ARTERIES. Pulsation of the arteries with spirits, and with angels, 391. Bronchial arteries, 405, 407, 413. Pulmonary arteries, 405, 407, 412, 413, 420. The arteries correspond to the affections, and in the lungs to the affections of truth, 412, 420.
ASCENSION, THREEFOLD, of degrees of altitude, 235. There are six degrees of ascent — namely, three in the natural, and three in the spiritual world, 66, 67.
ASSHUR or ASSYRIA, in the Word, signifies the Church as to intelligence, 325.
ATHEISTS. Those who become atheists, 349. Their position in the spiritual world, 357.
ATMOSPHERES, the, are the receptacles and containants of heat and light, 183, 191, 296, 299. There are atmospheres in the spiritual world, and in the natural world; they are similar, but the former are spiritual, and the latter natural, 173, 178. Both are discrete substances, or least forms, 174. Difference between spiritual and natural atmospheres. 175. The atmospheres in both worlds, in their ultimates, terminate in substances and matters of the nature of those in the earth, 302–304. Respiration, speech, and hearing, are effected through the ultimate atmosphere which is called air; sight is not possible except through an atmosphere purer than air; thought and affection are not possible except by means of still purer atmospheres, 176. All things belonging to the bodies of spirits and angels are held together in connection, external things by an aërial atmosphere, and internal by ethereal atmospheres, 152, 176. Atmospheres are active forces, 178. There are in them degrees of both kinds, 225. *See also* 147, 158, 184, 300, 310.
AURICLES, the, 403, 408.
AUTUMN, in the Word, signifies the decline of the Church, 73.
AZYGOS, vena, 405.
BARK. How vegetation is brought about through outer and inner bark, the ultimate of the stem, 314.
BASILISKS. Whence their origin, 341.
BATS. Whence their origin, 339.
BEASTS. Why they cannot speak, 255. The sensual man differs from the beast only in this that he can fill his memory with external knowledge, and think and speak from it, 255. *See also* 345.
BEAUTY, the, of angels is the form of their love, 358, 411.
BEES. Their wonderful doings, 355, 356.
BELIEVE, to, what is not understood is not faith, 427. To believe blindly the theological things which councils and certain leaders of the Church have decreed, is to remove from the view of man all things of religion, all spiritual things, 374.
BETROTHALS of love, or of the will, with wisdom or the understanding, 402.
BIRD representing the affection of an angel outside of him, 344. The spiritual is like a bird of paradise, 374. Knowledge implanted in birds, 134.
BIRDS. Wonderful things exhibited by the birds of the air, 353.
BIRTH. The state of man before birth is like the state of the seed in the earth, while it takes root; the state after birth until prolification is like the growth of a tree until its state of fruit-bearing, 316.
BLOOD, 370, 380, 401, 405. The blood corresponds to the affections of the love, 423. The blood in the lungs purifies and nourishes itself correspondently to the affections of the mind, 420. What the spirit of a man loves, his blood, according to correspondence, craves and attracts by respiration, 420. Blood, in the Word, is called the soul,

the reason why, 379. Arterial blood, 420.

Body the, of man, is the external of the mind which feels and acts, 369. All things of the body are derivatives, that is, woven by fibres out of the first principles, which are receptacles of love and wisdom, 369. All things of the body have relation to the heart and the lungs, 372. The life of the body depends on the correspondence of its pulse and respiration with the pulse and respiration of the spirit, 390. The body is a form corresponding to the will and the understanding, 136. Formation of the body in the womb, 400. The bodies of men cannot exist or subsist unless they are under both suns, 112. The substances which constitute the cutaneous covering of the spiritual body, 257, 388.

Bones. How they originate, 304.

Brain. Its organization, 366, 373, 432. Injury of the brain, 365. The two brains are continued from the head into the spine, 366. The life of man is in the brains in first principles, and in the body in derivatives, 365. In the brain there are innumerable substances and forms, in which resides every interior sense which has relation to the will and the understanding, 42; the lesser brain the cerebellum, is especially for the will, and the larger brain, the cerebrum, especially for the understanding, 384. *See also* 367, 370, 409, 432.

Breadth, in the Word, signifies the truth of a thing, 71.

Breast, the, the joint abode of the heart and lungs, 402, 403.

Breath. Man believes that the soul or spirit is of the same nature as the breath of the lungs—the reason why, 383. The Lord is called the Breath of Life, 383.

Bronchia, ramifications of the, in the lungs, correspondence of, 405, 413, 415.

Butterflies. Metamorphosis of caterpillars into butterflies, 354.

Canaan. The state of that land representative of that of the children of Israel, 345.

Cardiac Kingdom of the Heavens, the, is that where love reigns, 381. There are those who are in love to the Lord, 427. *See also* 391, 392.

Cartilages. Whence they arise, 304.

Caterpillars. Their change into butterflies, 354.

Cause. There cannot be a cause alone without an end from which it is, and without an effect in which it is, 167. The principal cause is not perceived otherwise in the instrumental cause than as one with it, 4. Nothing of cause in its truth can become known without a knowledge of both kinds of degrees, 188. All causes are in the spiritual world, 119. In causes there is nothing essential except the end, 197. Causes produce effects not by continuity, but by discreteness, 185. Causes bring effects to light, 119. To know effects from causes is being wise; but to search for causes from effects is not being wise, 119. Causes may indeed be seen rationally but not clearly, except through effects, 375. *See End* and *Effect*.

Cellular Substance in the lungs, of what it consists, 413.

Changes of state are not possible without a substantial form which is their subject; just as sight is not possible without an eye, 273.

Charity is all the work of a man's calling which he does from the Lord, 253. Is of affection, 214. Charity and faith are the essentials of the Church, 253. They are substance and form, and not abstractions; they do not exist apart from subjects which are substances, but are states of subjects, 209. Charity, faith, and good works are in a series of discrete degrees, 214. Charity, with angels, is acting sincerely, uprightly, justly, and faithfully in the work of each one's calling, 431.

Church. Difference between the churches before the Coming of the Lord, and the churches after His Coming, 233. By a man of the church is meant a man in whom the church is, 118. In the Word, times of the day, and seasons of the year, signify states of the Church, 73.

Cinerituous substances in the brain, what they are, 316.

Civil. All those things which are called civil, are substances and not abstract things; they do not exist apart from subjects which are substances, but are states of subjects, 209.

Clouds. By clouds in the Word, are meant spiritual clouds, which are thoughts, 147. In the spiritual world, thoughts from truths appear as white clouds, and thoughts from falsities as black clouds, 147.

Colors. There are all kinds of colors in the spiritual world, 380. The red and white colors are the fundamentals of these, and the rest derive their varieties from them, and also from their opposites which are fiery-dusky and black, 380. *See also* 348.

Communication between the three heavens takes place only through correspondences, 202. In like manner communication between the natural and spiritual man, 90, 252. Communication by correspondences is not sensibly felt, 238. It is not perceived in the understanding except by this, that truths are seen in light; and in the will, by this, that uses are performed from affection, 252.

COMPOSITES. All composites consist of degrees of altitude, that is, of discrete degrees, 184, 190. Through process of accumulation there arise the beginnings of substances, or composites, and at length substances which are called material, 229.

CONCEPTION of a man from his father is not a conception of life, 6.

CONCLUSION is common to both love and wisdom, 363.

CONFIRM, to. The natural man can confirm whatever he will, 267. Evils and falsities of every kind can be confirmed, 267. When they are confirmed with man they are permanent, and come to be of his love and life, 268.

CONFIRMATIONS in favor of the Divine by the wonderful things in nature, 351–356. Every one should beware of confirmations in favor of nature, 357. Confirmations of evil and falsity are closings of heaven, 268.

CONJUNCTION. In order that there may be conjunction there must be reciprocity, 48, 115, 410. Conjunction of the Lord with an angel, 115. Of the spirit with the body, 390. Of the will and understanding; of charity and faith; of love and wisdom, 371–431. The conjunction of love and wisdom may be seen imaged forth in the conjunction of the lungs and the heart, 415. Their conjunctiou by correspondence is of such a nature that the one thing does as the other does, 405.

CONSENT is common to both love and wisdom, 363.

CONTIGUITY. It is by contiguity and not by continuity that there is conjunction with the Lord, 56.

CONTINUITY. Influx cannot take place by continuity, but by correspondence, 88. The Divine is not in space, it is not continuous, as the inmost of nature is, 285.

CONTRACTION, the, of the spiritual degree, is like the twisting back of a spire in an opposite direction, 254.

CORPOREAL. Corporeal men; corporeal spirits; what they are, 424.

CORRESPONDENCE. There is correspondence of spiritual things with natural, and through this a conjunction between them, 374. There is nothing in the universe that has not correspondence with something of man, not only with his affections and the thoughts therefrom, but also with the organs and viscera of his body; not with these as substances, but with them as uses, 324. Things that correspond act similarly, with the distinction that the one is natural and the other spiritual, 399. The principal correspondences of natural things with spiritual, 377.

CORTICAL substance of the brain, what it is, 366, 373.

COVERING. Each discrete degree is distinct from the others through coverings of its own, and all the degrees together are distinct through a common covering, which communicates with the interiors and inmosts, 194. Cutaneous covering of the spiritual body, what composes it, 257, 388.

COVERINGS. How the growths of plants are brought about through the coatings, 314.

CREATE, to. Everything has been created finally for the sake of man, 170. In every created thing there are three things, end, cause, and effect, 154. To be created into the image and likeness of God, is to be created into the form of love and wisdom, 287, 358.

CREATION of man, 358.

CREATION of the UNIVERSE, 52–60, 151–156, 163–172. It has not been accomplished from space to space, or from time to time, 156. It is brought within conception if space and time are removed from the thought, 155. The end of creation is that all things may return to the Creator, and that there may be conjunction, 167–172. The end of the creation of the universe is that the angelic heaven may exist from the human race, 329. In all forms of uses there is a certain image of creation, 313–316.

CROCODILES. Whence they originated, 339, 341.

DAYS, in the Word, signify states, 73.

DEAD. Everything that derives its origin from the sun of the natural world is dead, 157. What is dead does not act at all of itself, but is acted upon, 157. He is said to be dead whose mind is a hell, 276.

DEATH of the body, when it takes place, 390. What man becomes when he dies, 90.

DECREASE of spiritual heat and light is effected by degrees, 94, 186. In heaven, and in each society of heaven, light decreases from the middle to the boundaries, 253.

DEGREES. Degrees are of two kinds, degrees of altitude or discrete degrees, and degrees of latitude or continuous degrees, 184-188. Decrements or decreasings from grosser to finer, or rather increments and increasings from finer to grosser, are called continuous degrees. Discrete degrees are entirely different, being as end, cause, and effect, 184. *See also* 65–68.

DELIGHTS of the life of man are from the affection of his love, and pleasantnesses from the thought thence, 33, 316, 363.

DENIAL, the, of God makes hell, and in the Christian world the denial of the Divinity of the Lord, 13.

Derivatives. All things of the body are derivatives, from first principles, 370. The will and understanding are in the body in derivatives, 362, 365, 387, 401. Whither the first principles go, the derivatives follow, 369.
Desires are derivations of love, 363.
Determination to action, is a derivation common to both love and wisdom, 363.
Devil. The love of ruling from the love of self, is called the devil, and the affections of what is false with the thoughts arising out of that love, are his crew, 273, 424. *See Satan.*
Diaphragm. Its relation to the lungs, 384, 402, 403, 408.
Diastole. *See Systole.*
Discreteness. To act by discreteness is to act by correspondences, 219
Distance. Exterior thought which acts as one with the sight of the eyes, makes distance, 130. Distances in the spiritual world are appearances, 108–113, 124; they are appearances according to spiritual affinities which are of love and wisdom, that is, of good and truth, 7, 10. Distance arises only from the judgment concluding concerning space from intermediate objects, 41.
Distinction between various things, 185; between heat and light in the spiritual world, and heat and light in the natural world, 89; between angels and men, 112; between *in itself* and *from itself*, 76; between spiritual and natural atmospheres, 175; in the three heavens, 202; between the life of a natural man and the life of a beast, 255; between natural and spiritual, 294, 295; between the thoughts of angels and those of men, 294, 295; between celestial and spiritual love, 427; between spiritual and natural language, 70, 295.
Distinctly One. Esse and Existere in God-Man are distinctly One, 14–16, 34; likewise Infinite Things in God-Man 17–22; so also End, Cause, and Effect, 169; wherefore it is said they are distinctly one, 14.
Diversity in created things comes from the fact that there are infinite things in God-Man, and hence indefinite things in the spiritual Sun, 155.
Divine, the, is One and Indivisible, 4. It fills all the spaces of the universe, without space, 69–72. It is in all time without time, 73–76. It is the same in the greatest things and in the least things, 77–82. It is in all and each of the things of the created universe, 59, 60. It is not differently in one subject than in another, but one created subject is different from another, 54. It is not various and changeable, and hence is everywhere and always the same, 77. *See God.*
Divine Body. By the Divine body of God-Man is meant the Divine Existere, 14.
Divine Esse and Existere. Love and Wisdom taken together are the Divine Esse, but taken distinctly Love is called the Divine Esse, and Wisdom the Divine Existere, 34.
Divine Essence, the, which is the creating power, is Divine Love and Divine Wisdom, 33. It is one, 35.
Divine Human, the, 11, 12, 233. The Divine Human in the trinity is named the Son, 146.
Divine Life, the, is the Divine Essence. It is one, 35.
Divine Love and Divine Wisdom. *See Contents Parts 1 and 2.*
Divine Proceeding. The proceeding Divine in the trinity is named the Holy Spirit, 146. What the proceeding Divine or the Holy Spirit is, 146–150.
Divine Soul. By the Divine Soul of God-man is meant the Divine Esse, 14.
Divine Truth. The Lord made Himself Divine Truth in ultimates by the fulfilment of all things of the Word concerning Himself in Moses and the Prophets, 221.
Divinum a quo—the Divine, from Whom are all things—in the trinity is named the Father, 146.
Dust, damned, what it is, 341.
Dwellings, of the Lord, 170; of angels and spirits, 92.
Ear. The appearance is that the ear hears, but the understanding hears through the ear, 363. By sensation man does not know anything of the innumerable things which are in the ears, 22. The more deeply the ear is looked into, the more do wonderful things come to light, and they are more perfect interiorly according to discrete degrees, 201. The right ear has relation to the good of truth, and the left to the truth of good, 127, 384, 409.
Earth, the, in the spiritual world does not revolve and rotate, 101.
Earths, the, are the passive forces, from which all effects exist, 178. In the earths there is an effort to produce uses in forms, or forms of uses, 310–312. The first production from these earths, while they were still fresh, was the production of seeds, 312. Origin of the earths, 302–306. In the spiritual world there are earths, but they are spiritual, 173–178.
East, the, in the spiritual world is where the Lord appears as a Sun, and the remaining quarters are determined thence, 119–123. In every turning of their bodies, the angels have the east before their faces, 105. In the Word the east, in the supreme sense, signifies the Lord, and in a respective sense love toward Him, 121, 122. In the spiritual world

those who are in a higher degree of love dwell in the east, 121.

EDEN, the garden of, describes man as to wisdom and intelligence, 325, 422.

EFFECT. There cannot be an effect alone, that is an effect without a cause and its end, 167. The effect is the complex, containant and basis of the causes and ends, 212. Every effect is a fulness of causes, 217. Effects teach nothing but effects, and when they alone are examined, they do not bring to light any cause, 119. Effects cannot appear except as in dark night, unless the causes of the effects are seen at the same time, 107. To know effects from causes is to be wise; to search for causes from effects is not to be wise, 119. To see from effects alone, is to see from fallacies, 187. All effects which are called ultimate ends, become anew first ends in a continuous series, 172. *See also* 168, 256, 257.

EFFLUVIA. A wave of effluvia is continually flowing forth from every object in nature, 293. Effects which these effluvia have on the blood, 420.

EFFORT does not act at all of itself, but acts through forces corresponding to itself, and through these produces visible motion. It is the all in forces, and through forces is the all in motion, 218. In the earths there is an effort to produce uses in forms, 310–312. There exists in every spiritual thing an effort to clothe itself with a body, 343. Love or will endeavors continually toward the human form, 400. Living effort in man is his will united to his understanding, 219. *See Force* and *Motion.*

EGGS. Propagation through seed in the egg, 342, 347, 351.

ELEVATION of man into the heat and light of heaven, 138, 256, 258, 422.

EMBRYO, state of the, or of the child in the womb, 399, 401. 402, 407, 410, 432.

END. There cannot be end alone without a cause and an effect, 167. The end produces the cause, and through the cause the effect, 189, 241. The end is the all in the cause, and also the all in the effect, 168, 197. There is a first end, a middle end, and an ultimate end, or end, cause, and effect, 167, 197. Ultimate ends become anew first ends in continuous series, 172. The end of creation is, that all things may return to their Creator, aud that there may be conjunction, 167–172, 329, 330. Uses have been the ends of the whole creation, 314. The end qualifies the means, 261.

ENLIGHTENMENT. All enlightenment comes from the Lord alone, 150. The light of men is Divine Truth, 383. Why enlightenment is said to be effected by the Spirit of Jehovah, 100. The enlightenment of the natural mind does not ascend by discrete degrees, but it increases by a continuous degree, 256. Before the coming of the Lord enlightenment was mediate, but since His coming it has become immediate, 233.

ENTITY. Imaginary entities, 43, 210.

EPIGLOTTIS, 382.

EQUILIBRIUM, the, of all things is from action and reaction, 68, 263. Everything must be in equilibrium, 68. Equilibrium is lost when action exceeds reaction, and *vice versa*, 263.

ESSE, is substance, and Existere is the form of that substance, 43. Esse is not Esse unless it exists, 15.

ESSENCE. The essence of all love consists in conjunction, 47. The essence of spiritual love is in doing good to others, not for the sake of self, but for the sake of others, 335.

ETERNAL, the, what it is to the angels, 76.

ETERNITY. The eternity of every Divine work arises from the union therein of love and wisdom, 36.

ETHER, 176, 183, 223, 374. *See Atmosphere.*

EVIL, the origin of, is from the abuse of man's rationality and liberty, 264-270. Evils and falsities confirmed with man are permanent and come to be things of his love and life, 268. All evils and their falsities, both hereditary and acquired, reside in the natural mind, 270. Evils and falsities are in all opposition against goods and truths, 271. *See Hereditary.*

EXHALATIONS. Action which they produce in the blood, 420.

EXINANITION, state of, of the Lord, 234.

EXISTERE is where Esse is, the one is not possible without the other, 14. That which exists from Esse makes one with Esse, 15.

EXTERIORS, the, of the mind act as one with the exteriors of the body, 136.

EXTERNALS, all the, of the angels are correspondences of internals; but spiritual correspondences, and not natural, 87.

EYE. It is of appearance that the eye sees; but the understanding sees through the eye, 363.

EYES. By sensation man does not know anything of the innumerable things in his eyes, 22. The more interiorly the eyes are looked into, the more do wonderful things come to light, and they are more interiorly perfect according to discrete degrees, 201. The eyes of man and the eyes of angels are formed in each so as to receive adequately their own light, 91. The right eye has relation to the good of truth, and the left to the truth of good, 384, 409, 127.

FACES. Their infinite variety, 318. Faces of the angels turned always toward the rising of the sun, 129.

FACULTIES. Man has two faculties of life, from which he has will and understanding, 30. Rationality and liberty are two faculties from the Lord with man, which distinguish him from the beasts, 240, 264. Use and abuse of these two faculties, 267. These faculties are never taken away, a bad man enjoys them as well as a good man, 162, 240, 247, 266, 425.

FAITH, in its essence, is truth, 253, 429. Faith is of thought, 214. *See Charity.*

FALLACIES, the, which prevail with the evil and with the simple arise from appearances confirmed, 108.

FALSE. *See Evil.*

FEET. The right foot relates to the good of truth, and the left to the truth of good, 384, 409, 127.

FIBRES. Where the origin of the fibres is, there is the origin of life, 365. Action of fibres, 366. *See also* 207, 254, 367, 369, 370, 400, 410. Motor fibres, 190, 192, 207, 215, 254, 277. Nervous fibres, 190, 192.

FIBRILS. Their multitude compared to the multitude of rays which go forth from the stars, 366.

FIBRILLARY substance of the brain, its action, 366.

FINITE, the, cannot exist but from the Infinite, 44.

FIRE is dead, and the solar fire is death itself, 89. The difference between spiritual fire, which is Divine Love, and natural fire, is like the difference between living and dead, 93. Fire corresponds to love, 87. How the fire of the Spiritual Sun becomes heat adequate to the love of angels in heaven, and in like manner the fire of the natural sun becomes heat accommodated to men, 174. Fire in the Word signifies love, 87; also the Lord as to Divine Love, 93.

FIRST PRINCIPLES, in man, are the receptacles of love and wisdom 369. By life in, is meant the will and understanding, 365. The will and understanding are in the brain in first principles, 362, 365, 387, 403. Such as life is in first principles, such it is in the whole and in every part, 366. Life through its first principles is in the whole from every part, and in every part from the whole, 367. First principles in the brain appear like glands, in multitude compared to the stars, 366, 373.

FLIES. Whence they derive their origin, 338, 339.

FLOW IN, to. All which flows in through the spiritual mind is from heaven, and all which flows into the natural mind is from the world, 261. All that flows in is perceived and felt according to the recipient forms and their states, 275.

FLOWERS. The more interiorly they are looked into, the more do wonderful things come to light, and they are more interiorly perfect according to discrete degrees, 201. A wave of effluvia constantly flows forth from flowers, 293.

FOOLISH. In the Word, he who does not do works is called foolish, 220.

FOLKES, the President, 344.

FOLLICULAR SUBSTANCE, its two states of expansion and contraction, 413.

FORCE is excited effort; it is produced by effort, and produces motion, 218. Living forces in man are the things which interiorly constitute his body, 219. It is contrary to order for a dead force to act on a living force. 166. Perfection of forces, 200. Active, intermediate, and passive forces, 178. *See* 311, 340, 344, 392.

FOREHEAD. Its state when man exerts the mind and thinks, 365.

FORM in itself is Divine Wisdom, 44-46. The human form is nothing else than the form of all the affections of love, 411. Concerning the substantial form of the natural mind, 273. The initial form or beginning of man, 432. Material form of man, 388. Form of the will, 410. Forms of plants and animals, what produces them, 340. Whence arise forms as regards their woof and tissue, 370. All spiritual form in the greatest and least things is similar to itself, 273, 275. What causes forms in the natural world to be fixed and constant, 340. Forms are the containants of uses, 46. Forms of uses, 307-318. The form is various according to the excellence of the use, 80. There is no substance without form, 209, 223, 229. Substance and form, 41.

FORMATION of the things of the body in the womb, 400.

FORMS of the members, organs, and viscera in man, 370.

FOXES. Whence their origin, 339.

FROGS. Whence their origin, 339, 345.

FRUITS. The more interiorly they are looked into, the more do wonderful things come to light, and they are more interiorly perfect according to discrete degrees, 201. A wave of effluvia is continually flowing forth from fruits, 293.

FULNESS, to be in, what it is, 217, 221.

GLANDULAR substance of the brain, in what it consists, 366.

GLOBE, the terraqueous, is as a basis and firmament of creation, 106, 165.

GLORIFICATION, state of, of the Lord, 234.

GLORY, a, surrounds each love like the splendor of fire, 266. The Lord is to be adored, worshipped, and glorified, not for His own glory, but for the sake of man, 335.

GOD is Love itself, because He is Life

itself, 4–6. He is not in space, 7–10, 21. He is Man Himself, 11–13, 16, 97. Existing not from Himself, but in Himself, 16. All things in the created universe viewed from uses, resemble man in an image, and this shows that God is Man, 319–326. God from His own essence is called Jehovah, 100. God alone is Substance in itself, and thence Esse itself, 283. In God we live, move, and are, 301. *See Jehovah* and *The Lord*. *See also* the *Contents*, *Part* 1.

GOOD. All that proceeds from love is called good, 31. All good is of love, 84, 402, 406; or of spiritual heat, 253. All good is from the Lord, and nothing of good is from man, 394. All goods which exist in act are called uses, 336. All the power of good is through truth, 405. Good acts in truth and thus through truth, 406.

GRANDFATHERS. Hereditary evils are successively derived from fathers, thus from grandfathers and great-grandfathers, 269.

GRATUITOUS GIFTS. In the heavens all the necessaries of life are given gratuitously, 334.

GREATEST, in the, and in the least things, the Divine is the same, 77–82. The greatest things in which there are degrees of both kinds, 225.

HANDS. In the Word, hands signify power, and the right hand superior power, 220; the right hand has relation to the good of truth, and the left to the truth of good, 384, 409, 127. By the hands of Jehovah is meant the work of the Divine Love and the Divine Wisdom, 59.

HEAD. The head rules the body at pleasure, for the will and understanding reside in the head, 25. Those in hell appear head downward and feet upward, 275. Several heads on one body, 24.

HEARING is predicated of attention and of listening, which are of the understanding, 363. Hearing is effected through the ultimate atmosphere which is called air, 176. Hearing is in the ear, and not in the place where the sound begins, and is an affection of the substance and form of the ear, 41. Hearing does not go out from the ear to catch the sound, but the sound enters the ear and affects it, 41. Hearing is not any volatile thing flowing from its organ, but it is the organ regarded in its substance and form, 41. The sense of hearing communicates immediately through fibres with the brains, and thence derives its sensitive and active life, 365. *See Sense*.

HEART. The heart and the lungs are the two fountains of the motion of life, 291. As long as the heart is moved, so long love with its vital heat remains and conserves life, 390. The more interiorly the heart is looked into, the more do wonderful things come to light, and it is more interiorly perfect according to discrete degrees, 201. The heart corresponds to the will, 378; and also to love or good, 402. Heart in the Word signifies the love of the will, 383.

HEAT, the, which proceeds from the spiritual Sun in its essence is love, 5, 32, 363. The first proceeding of love is heat, 95. In the spiritual world there is continual heat, 161. The heat of the spiritual world in itself is living, but the heat of the natural world in itself is dead, 89. The heat of the natural world can be vivified by the influx of the heat of heaven, 88. Heat does not exist in love itself, but from love in the will, and thence in the body, 95. Spiritual heat is the good of charity, 83, 84. It is procured in no other way than by shunning evils as sins, 246. Vital heat, whence its origin, 379. Heat corresponds to love, 32. *See also* the *Contents*, *Part* 2.

HEAVEN. The universal heaven, and all things therein look to one God, 25, 26. The universal heaven in the complex represents one man, 288, 381. Heaven is distinguished into regions and provinces according to the members, viscera, and organs of man, 288. There are three heavens arranged according to the discrete degrees, 202, 275. The heavens are distinguished into two kingdoms, the celestial and the spiritual, 381.

HEIGHT in the Word signifies the degrees of good and truth, 71. The sun in the spiritual world appears in a middle altitude, the reason why, 105.

HELL. There are three hells, and they are distinct according to three degrees of altitude, and opposed to the three heavens, 275. The hells are not remote from men, but are around them, yea, are in those who are evil, 343. *See also*, 339, 341.

HEMISPHERES of the Brain, why there are two, 384, 409. The right hemisphere is the receptacle of love, the left of wisdom, 432. The right has relation to the good of truth, the left to the truth of good, 384, 409, 127.

HERBS, poisonous, etc.: whence their origin, 338, 339, 341.

HEREDITARY EVILS are successively derived from fathers, grandfathers, and great grandfathers, and carried into their posterity, 269. Hereditary degeneracy, 432. The hereditary taint is not removed in man, unless the higher degrees of his spirit are opened, which are the receptacles of love and wisdom from the Lord, 432.

HERESY, an abominable, 130. Each heresy is confirmed by its adherents, 267.
HIGHER, in the Word, signifies inner, 206. It is according to order that what is higher acts upon what is lower, and not the converse, 365.
HIGHEST, the, signifies the inmost, 103. The highest of successive order becomes the innermost of simultaneous order, 206.
HOURS, in the Word, signifies states, 73.
HOUSE. The house of the will means the whole man, 408.
HUMAN, the Divine, is the inmost in every created thing, 285.
HUMILIATION, adoration, and worship freely flow forth, 335.
IDEAS, spiritual and natural, 7, 294, 306. A spiritual idea does not derive anything from space, but it derives its all from state, 7. In a natural idea there is space, because it is formed from such things as are in the world, 7. Natural and spiritual ideas differ according to degrees of altitude, 294. In all the heavens there is no other idea of God than the idea of a Man, which is the same as the idea of a Divine Human, 11. Every nation in the spiritual world has its place allotted in accordance with its idea of God as a Man, 13. Ideas of thought, 1, 69, 71, 223, 224. In the natural world man forms the ideas of his thought, and thence his understanding, from space and time, 69.
IGNORANCE of the man of the Church what love and wisdom are, 188.
IMAGE. The created universe viewed as to uses, is the image of God, 64, 298. The things which are created resemble in some image those things which are in the Lord, 223. In all forms of uses there is a certain image of creation, 313; and a certain image of man, 317; and of the infinite and the eternal, 318. All things in the created universe, viewed from uses, resemble man in an image, 319. The natural mind which is in evils and in falsities therefrom, is a form and image of hell, 273. In Genesis, by the image of God is meant the Divine Wisdom, 358.
IMPOSITION of hands in ordinations into the ministry, 220.
IMPURE things of the will in the understanding, 421.
INDEFINITE things are in the spiritual sun, and they exist as in an image in the created universe, 155.
INFINITE. God is infinite, not only because He is Esse and Existere itself in Himself, but because there are infinite things in Him, 17. An infinite without infinite things in it, is infinite only in name, *ib.* The infinite things which are in God-Man appear in heaven, in an angel, and in man as in a mirror, 19, 21. In God-Man infinite things are distinctly one, 17–22.
INFLUX takes place by correspondences, and it cannot take place by continuity, 88. There is a continuous influx from the spiritual world into the natural, 340. There is no physical influx into the spiritual operations of the soul, 166. There are two forms on which the operation by influx takes place, the vegetable form and the animal form, 346. Influx of light into the three degrees of life which belong to the mind of man, 245. Mediate and immediate influx, 233.
INNERMOST, the, of simultaneous order is the highest of successive order, 206.
INSECTS, 62, 341, 342. Noxious insects, whence their origin, 339, 342. Wonderful things presented by the smallest insects, 352, 373.
INTELLIGENCE. It is of intelligence to do good from affection for truth, 427, 428. Those who are in spiritual love, have intelligence inscribed upon their life, 428. It is of intelligence to think from causes, 202.
INTENTION. The thought of the will is called intention, 215.
INTERIORS. The interior things of the the body correspond to its exteriors, through which actions take place, 219. The interiors which are not manifest cannot be revealed in any way unless degrees are understood, 184. Interiors when opened, interiors when closed, 138.
INTERNALS. *See Externals.*
JEHOVAH is Esse itself, uncreate and infinite, 4. God, the Creator of the universe, is called Jehovah, from Esse, because He alone Is, 282, 100, 151. In the New Testament, Jehovah is called the Lord, 282.
JUDGE, to. Why it is said in the Word that man shall be judged according to his works, 281.
JUDGMENT. By justice and judgment, in the Word, are understood the Divine Love and Wisdom, 38.
JUDGMENT, Last. Errors concerning it, 386.
JUSTICE. By justice, in the Word, is understood the Divine Love, 38.
KIDNEYS, etc. Why there are two, 384, 409. The one on the right has relation to the good of truth, and the one on the left to the truth of good, 384, 409. Wonderful things and interior perfections of, 201.
KINGDOMS, Mineral, Vegetable, and Animal, 61, 65, 313, 314, 316.
KINGDOMS, two, in the heavens, the celestial and the spiritual, 101, 232, 381. The celestial kingdom is called the cardiac of heaven, and the spiritual the pulmonic of heaven, 381. To these

two kingdoms is added a third which is occupied by men in the world, aud this is the natural kingdom, 232.

LANGUAGE, or speech. Speech is from the thought, 26. It is effected through the ultimate atmosphere which is called air, 176. Spiritual speech has nothing in commou with natural speech, 163. Speech by degrees is abstract speech, 196. There is no word of spiritual speech which is similar to any word of natural speech, 295. Natural and spiritual speech communicate only by correspondence, 306. Angelic speech, 26, 295.

LAYING on of hands, in ordination into the ministry, 220.

LEFT. In angel and in man all the left parts correspond to wisdom from love, or to truth from good, 127, 384, 409.

LENGTH, in the Word, signifies the good of a thing, 71.

LIBERTY is the faculty of thinking, willing, and doing the true or the false, the good or the evil; it is the faculty of the will, 240, 264, 425. It is with every man by creation, and thence by birth; and together with rationality, it distinguishes him from beasts, 240, 264. It is not man's, but the Lord's with man, 116, 425. It is never taken away, and is with the evil as well as with the good, 162, 240, 247, 266, 425. Use and abuse of liberty, 267. Liberty of doing evils is slavery, 425. Heavenly liberty, hellish liberty, *ib.*

LICE. Whence their origin, 338, 339, 342, 345.

LIFE. Life in itself, is Esse itself, which is called Jehovah, 4, 76. Life is the Divine Essence, 35. God alone is Life, and the life of God is Divine Love and Divine Wisdom, 363. The very life of man is love or will, 2, 3, 399, 400. Love and wisdom, and therefore will and understanding, make the very life of man, 363. The life of man is in the brains in its first principles and in the body in its derivatives, 365. Such as the life is in its first principles, such it is in the whole, and in every part of it, 366. Life through these first principles is in the whole from every part, and in every part from the whole, 367. Life acts upon the natural thing, according to the change of form that has been brought upon it, 166. Man is not life, but a recipient of life, 4. Spiritual life is a life according to the Divine precepts, 248. In the Word life signifies the Divine Love, 38.

LIGAMENTS, 403, 408.

LIGHT, the, which proceeds from the spiritual sun, in its essence is wisdom, 5, 32, 363. The first proceeding of wisdom is light, 95. There is continual light in the spiritual world, 161. The light of the spiritual world in itself is living, but the light of the natural world in itself is dead, 89. The light of the world can be illumined by the influx of the light of heaven, 88. Light does not exist in wisdom, but in thought of the understanding, and thence in speech, 95. Spiritual light flows in with man through the three degrees, 242–247. Light corresponds to wisdom, 32. Spiritual light is the truth of faith, 83, 84. In the Word, light signifies the Divine Wisdom of the Lord, 38, 98. *See also the Contents, Part 2.*

LIKENESS, or similitude. Similitude of generals and particulars, or of the greatest and least things, 227. Likeness of races to their first progenitors, 269. In Genesis the Divine Love is meant by the likeness of God, 358.

LIVE, to. Every man, whether he be good or whether he be evil, will live forever, the reason why, 240. To live, move, aud be in God, 301.

LIVER. By sensation man does not know anything of his liver, 22. The more interiorly it is looked into, the more do wonderful things appear, and it is more interiorly perfect according to discrete degrees, 201.

LIVING. The living thing disposes the dead as it will, and forms it for uses, which are its ends, but not conversely, 166. He is said to be alive whose mind is a heaven, 276.

LOBES of the lungs, why there are two, 384, 409. That on the right has relation to the good of truth, and that on the left to the truth of good, 384, 409, 127.

LOCUSTS. Whence their origin, 339, 345.

LOINS. Why there are two, 384, 409. That on the right has relation to the good of truth, and that on the left to the truth of good, 384, 409, 127.

LORD. The Lord is Love itself, because He is Life itself, 4–6. He is Man Himself, 11–13, 285. He is the God Himself and the only God who rules the universe, 103. He alone is Heaven, 113–118. He rose again with His whole body, differently from any man, 221. When the Lord manifests Himself to angels in person, He manifests Himself as a man, and this sometimes in the Spiritual Sun, and sometimes outside of it, 97. The Lord is present with all, but with each according to reception, 111, 124. To be in the Lord is to do the duties of our calling sincerely, uprightly, justly, and faithfully, 431. *See the Contents. See also God and Jehovah.*

LOVE, to. To love is to feel the joy of another as joy in one's self; but to feel one's own joy in another, and not his joy in one's self, is not to love, 47.

LOVE is the life of man, 1–3, 399, 406. It

is the esse of the life of man, 14, 358, 368. The essence of all love consists in conjunction, 47. The conjunction of love is from reciprocation, 48. Love consists in this, that one's own may be another's, and in feeling his joy as joy in one's self, 47. Love has use for an end, and intends it, and it produces use through wisdom, 297. Love without wisdom is like esse without its existere, 139. Love and wisdom are real and actual substance and form, which constitute the subject itself, 40, 224. Celestial love is love to the Lord, or the love of good, 426, 427. Those who are in this love have wisdom inscribed on their life, 427, 428. Love and wisdom are not abstract things, they do not exist apart from their subjects, but they are states of these, 209, 224. Love to the Lord is nothing else than committing the precepts of the Word to life, of which the sum is, to shun evils because they are infernal and diabolical, and to do goods because they are heavenly and divine, 237. By this love is meant the love of doing uses, 426. *See also* 141, 142, 427. Spiritual love is love toward the neighbor, and the love of truth, 426, 427. Those who are in this love have intelligence inscribed on their life, 427, 428. Love toward the neighbor is the spiritual love of uses, 237. By that love is meant the love of uses, 426. Natural love is the love of self and of the world 424, 416. Natural love separate from spiritual love becomes sensual and corporeal, 424. The love of self and the love of the world are infernal loves, 396; but they are by creation heavenly, for they are the loves of the natural man serving spiritual loves, as foundations are serviceable to houses, 396. Natural-spiritual love, 429. Corporeal-natural love, 419. Corporeal love, 424. Love of ruling from the love of self, and love of ruling from the love of use, 142, 424. *See also the Contents, Part* 5.

LOWER, in the Word, signifies outer, 206.

LOWEST, the, in successive order becomes the outermost in simultaneous order, 206. In each kingdom of nature the lowest things are for the use of the middle, and the middle for the use of the highest, 65.

LUNGS. The lungs correspond to the understanding, 382, 383, 413; and also to wisdom or truth, 402. Particulars concerning the lungs, 413. The more interiorly the lungs are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201. *See Heart, Structure.*

MACHIAVELLI and his followers, 267.

MALIGNITY, the, of evil increases according to the degree of the closing of the spiritual mind, 269.

MAN is a recipient of life, 4, 68. The conception of a man from his father is not a conception of life, but only a conception of the first and purest form receptive of life, 6. The beginning of a man as it is in the womb after conception, 432. A man is not a man from his face and body, but from his will and understanding, 251. A man is born an animal, but becomes a man, 270. Every man as to the interiors of his mind is a spirit, and is in the spiritual world in the midst of angels and spirits there, 90, 92. The spirit of a man is a man, because it is receptive of love and wisdom from the Lord, 287. There are in every man degrees of both kinds, 225, 236. The three degrees of altitude which are infinite and uncreate in the Lord, are finite and created in man, 230–235. A wave of effluvia constantly flows forth from man, 293. Man is a form of all uses, and all the uses in the created universe correspond to those uses in him, 298. The spiritual man, the natural man, and the spiritual-natural man, 250–255. The spiritual man is totally distinct from the natural man, and no other communication exists between them than such as there is between cause and effect, 251. The natural man is a servant and slave, and the spiritual man is a master and lord, 249. How man is distinguished from beasts, 247. *See also the Contents, Parts* 3 *and* 5.

MAN. Because God is a Man, He has a body, and everything belonging to the body, 18.

MARRIAGE between love and wisdom, between the will and the understanding, and between good and truth, 402, 409, 410, 419: between celestial love and wisdom, and between spiritual love and intelligence, 414, 423, 427.

MARROW, spinal, 366.

MATTER. Its origin, 302, 158, 311, 340. In the substances and matters from which are the earths, there is nothing of the Divine in itself, but still they are from the Divine in itself, 305.

MEANS, all the, through which man can come to good are provided, 425, 171. The end qualifies the means, 261.

MEASURE of TIME, whence derived, 73.

MEDIATIONS. There are perpetual mediations from the First to ultimates, and nothing can exist but from a prior self, and at length from the First, 303.

MEDITATION is the thought of the spirit, 404.

MEDULLA OBLONGATA, its composition, 366.

MEDULLARY substance of the brain, 366.
MEMBERS, organs, and viscera of a man, 22, 370, 376, 377, 384, 385, 408.
METALS. Their composition, 190, 192, 207. There are in them degrees of both kinds, 225. The more interiorly they are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201. A wave of effluvia constantly flows forth from them, 293.
MICROCOSM. The natural man, as to his will and his understanding is like the natural world, and may be called a world, or a microcosm, 251. He was so designated by the ancients, 323; but at the present day men do not know why he was so called, 319.
MIDDLE things. All and each of the things of the vegetable kingdom are middle things, 65. *See First Principles and Ultimates.*
MIND, the, of man consists of a will and an understanding, 239, 372, 387. The interiors of men which are of their minds are distinct through discrete degrees, 186, 203. Thus there is a natural mind, a spiritual mind, and a celestial mind, 239, 260. The natural mind consists of spiritual substances, and at the same time of natural substances, 257, 260, 270, 273. It envelops and encloses the spiritual mind and the celestial mind, 260. It resides in the brains in its first principles, 273. It controls the body and all its parts at pleasure, 387. The natural mind in form or in image is a world; and the spiritual mind in form or in image is a heaven, 270. The spiritual mind derives its form only from the substances of the spiritual world, 270. The natural mind is wound into a spiral from right to left, but the spiritual mind into a spiral from left to right, 270. The higher region of the natural mind is called the rational, and the lowest region is called the sensual, 254. *See the Contents Parts* 3 *and* 5.
MINERAL KINGDOM. The forms of the uses of this kingdom, 313. The relation to man by all things of the mineral kingdom, 61.
MINERALS. The more they are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201.
MITES. Whence their origin, 338, 339.
MOON. What is meant by the light of the moon being as the light of the sun, 233.
MORAL. Those things which are called moral, are substances and not abstract things; they do not exist apart from subjects which are substances, but they are states of subjects or substances, 209.
MORNING, in the Word, signifies the first state of the Church, 73.
MOTHS. Whence their origin, 338, 339.
MOTION is produced through force, and is the ultimate degree of effort; by motion, effort produces its effect, 218. In motion there is nothing essential except effort, 197. Living motion in man is action, which is produced through living forces by the will united to the understanding, 219. Effort, force, and motion are not otherwise conjoined than according to discrete degrees, the conjunction of which is not by continuity, but by correspondences, 218. *See Effort and Force.* Cardiac and pulmonic motion, 381.
MUSCLE. Its composition, 190, 192, 197. The more interiorly it is looked into, the more do wonderful things appear, and it is more interiorly perfect according to discrete degrees, 201.
NATION. Every nation in the spiritual world has its place allotted in accordance with its idea of God as a man, 13.
NATURAL. All that exists and subsists from the sun of the natural world is called natural, 159. The natural, which does not derive its cause from the spiritual, does not exist, 134. The natural man, 251. The natural spiritual man, 429. The natural sensual man, 144, 162, 254. How the natural man becomes spiritual, 248.
NATURAL MIND, *see Mind.*
NATURALISM, its origin, 69.
NATURE, in itself, is totally inert, 166. In itself it is dead, 159, 340. That in man and in animals it appears as it were alive, is owing to the life which accompanies and quickens, 159. All things of nature are from love and wisdom, 46. Nature contributes absolutely nothing to the production of vegetables and animals, 344. Nature has produced nothing, and does produce nothing, but the Divine out of itself and through the spiritual world produces all, 349, 357. We cannot ascribe more to nature than that it subserves the spiritual for fixing those things which flow continually into nature, 344. The folly of those who ascribe all things to nature, 162, 166. Their state in the spiritual world, 357. Some are excusable, 350.
NECK. All the fibres descend from the brains through the neck into the body, and none ascend from the body through the neck into the brains, 365.
NERVES, 197, 388. Their composition, 190, 192, 366.
NEWTON. His abhorrence of the idea of nothing applied to vacuum, 82.
NIGHT, in the Word, signifies the end of the Church, 73.
NOON, in the Word, signifies the state of fulness of the Church, 73.
NORTH, in the Word, signifies wisdom in

shade, 121. In the spiritual world, those who are in a lower degree of wisdom dwell in the north, 121.
NOSE, the, corresponds to the perception of truth, 254. Nose drawn in, 254.
NOSTRILS. The appearance is that the nostrils smell, but the understanding smells from its perception, 363. Nostrils, in the Word, signify perception, 383. The right nostril has relation to the good of truth, and the left to the truth of good, 384, 409, 127.
NOTHING. To make anything out of nothing is a contradiction, 55, 283. The universe was not created out of nothing, 283. In nothing no real existence of mind is possible, 82.
NUPTIALS. What is meant by the nuptials of love and wisdom, or of the will and understanding, 404.
OBJECTS. In spiritual light the objects of thought are truths, and the objects of sight are similar to the objects in the natural world, but correspondent to the thoughts, 70.
ODORS. Effect which odors have on the blood, 420. Foul smells in the hells, 339, 341, 420. Odors in the heavens, 420.
OMNIPOTENCE of God, 9, 72, 221.
OMNIPRESENCE of God, 7, 9, 21, 69, 71, 72. God is omnipresent, because He is not in space, 147.
OMNIPROVIDENT, it may be seen in a measure how God can be, 21.
OMNISCIENCE of God, 9, 21, 72.
ONE. Love and wisdom proceed from the Lord as one, but are not received as one by the angels, 125. The heat and light in proceeding from the Lord are one, 99. *See Distinctly One.*
ONLY, thing, the. Esse and Existere is the Very, the Only thing, 45. In all things the first thing is alone dominant in the subsequent things, nay it is the only thing in them, and thus the all in them, 197.
OPERATION by influx into vegetable and animal forms, 346.
ORDER, successive and simultaneous, of discrete degrees, 205–208.
ORGANIC substance, 191, 192, 197, 200. Organic forms of the affections and thoughts, 208.
ORGANIZATION of the will and understanding, 373.
ORGANS, 207, 370, 376, 377, 384, 385, 400, 401, 408, 410. Their composition, 190. Organs of sense, 366, 407. Organs of motion, 366.
ORIGIN of man, 346; of the affections and thoughts, 33; of evil, 264–270; of vital heat, 379; of animals and vegetables, 339, 340, 346; of animalcules and noxious insects, 342; of substance and matter, 302; of earths, 302–306.
OUTERMOST, the, of simultaneous order, is the lowest of successive order, 206.
OWLS and SCREECH OWLS. Whence their origin, 339.
PAIRS. Why with man there are pairs in all the parts of his body, 127, 384, 409.
PANCREAS. By feeling man does not know anything of the pancreas, 22. The more interiorly it is looked into, the more do wonderful things appear, and it is more interiorly perfect according to discrete degrees, 201.
PEACE, the state of, corresponds to springtime on earth, 105.
PERCEIVE, to, as our own, what is of the Lord, 115, 116. To think of God from eternity, 76.
PERCEPTION is a derivation of wisdom, 363. Common perception, 361, 363, 365; it is from influx from heaven, 361. Why many of the learned have destroyed their common perception, 361. The perception of truth is from the affection for understanding it, 404. No man whose reason is sound is ever destitute of the perception of truth, so long as he has the affection for understanding truth, 404. Perceptions are substances and forms, and not entities abstracted from substance and form, 42. Perceptions flow in from the spiritual world, and are received, not by the understanding, but by the love according to its affections in the understanding, 410. *See Affections and Thoughts.*
PERFECTION itself is in the Lord, and thence in the spiritual sun, 204. All perfections increase and ascend with degrees and according to degrees, 199–204. Perfection of life is perfection of the will and the understanding, 200. Perfection of forces is the perfection of all things which are actuated and moved by life, in which things, however, there is not life, 200. Perfection of forms and perfection of forces make one, 200. Perfection of the universe — whence it is, 227.
PERITONEUM, its relation to the lungs, 408.
PERPETUITY, the, of every Divine work is from the union of love and wisdom, 36.
PLANTS. The forms of plants, whence they are and how produced, 340, 346, 351. Degrees of both kinds in them, 225. Wonders presented by their production, 60, 61, 340. A wave of effluvia is continually flowing forth from plants, 293. How their growths are brought about, 314.
PLEURA. Its relation to the heart and lungs, 384, 402, 403.
PLURALITY. A plurality of Gods impossible, 27.
POISONS. Whence their origin, 339.
POLLUTION. All pollution of a man is

effected through falsities opposed to the truths of wisdom, 420.
Posterior things. *See Prior Things.*
Presence of the Lord; how He is everywhere, 299. Presence of angels, how it is realized, 291. The man through thought is able as it were to be present elsewhere, in any place whatever even the most remote, 285.
Primitive, the, of man is the seed of the father, by which conception is effected, 432. What it is in the womb after conception, 432.
Prior things consist of their firsts, 208. They are more perfect than posterior things, 204. From prior things posterior things can be seen, but not the reverse, 119.
Proceeding. The first proceeding from the Love and Wisdom of the Lord is that spiritual fiery thing which appears before the angels as a sun, 97, 152, 290, 300. *See Divine Proceeding.*
Production, the, of seeds, was the first production from the earths, 312.
Progression. The progression of all things in the universe from their firsts to ultimates, and from ultimates to firsts, 304, 314, 316.
Propagation of subjects of the vegetable and animal kingdoms, 347.
Proprium, or man's own. The proprium of man and angel is evil, 114. The proprium which is the love of self, hinders influx and reception; and it hardens the heart and shuts it up, 335.
Provinces. The universal angelic heaven is distinguished into regions and provinces, according to the members, viscera, and organs of man, 288.
Pulmonary Pipes. Their existence in microscopic insects, 373.
Pulmonic Kingdom, the, of heaven, is that where wisdom reigns, 381. In it are those who are in love toward their neighbor, 428. *See also* 391, 392.
Pulse, 378. The spirit of man has a pulse equally with the body, and this pulse flows into the pulse of the body, and produces it, 390, 391. There is a correspondence between them, 390.
Purification of the love in the understanding, how it is effected, 419, 420. All purification of a man is effected through the truths which are of wisdom. 420. Purification of the blood, 420, 423.
Quality. What is in no form, has no quality, and what has no quality is not anything, 15, 223.
Quarters, the, in the spiritual world, 119–128. The determination of the quarters in that world is not from the south as in the natural world, but it is from the east, 120, 132. They are not from the sun of the spiritual world, but from the inhabitants there, 120; according to their reception of love and wisdom, 124–128, 132. The various reception of love and wisdom constitutes quarter in the spiritual world, 126. Man as to his spirit is in a certain quarter of the spiritual world, in whatever quarter of the natural world he may be, 126.
Ramifications of the bronchial tubes of the lungs, 405, 408, 412. They correspond to the perceptions and thoughts proceeding out of the affections of truth, 405.
Rationality is the faculty by which man is able to understand what is true and what is good; it is the faculty of his understanding, 240, 264, 413, 425. It is with every man by creation and thence by birth, and united with liberty distinguishes him from the beasts, 240, 264, 413. A bad man enjoys this faculty equally with a good man, 266. It is never taken away from man, 247, 258. It does not exist with a man until his natural mind comes of age, 266. Nor with the man whose externals have been injured by accident, 259. The rationality of thinking falsities is irrationality, 425.
Rational, the, of man is the highest point of the understanding, 237, 254. Man's rational is in appearance as it were of three degrees, 258. The rational man is he who is in natural and at the same time in spiritual love, 416. Man can become rational, by elevation even to the third degree, 258. How the rational is perfected, 332.
Rats. Whence their origin, 339, 341.
Reaction. In everything created by God there is reaction, 68, 260. Reaction is excited by the action of life, 68. *See Action.*
Reason. All things of human reason unite and concentre in this, that there is one God, 23. It is of human reason not to acquiesce unless it sees a thing from its cause, 291. Human reason, on what it depends in general, 23. Sound and unsound reason, 23.
Receive, to, more of heat than of light, and conversely, 101. A man can receive wisdom even to the third degree, but not love unless he shuns evils as sins, and looks to the Lord, 242.
Receptacles, 191, 223. The Lord has created and formed with man two receptacles and abodes for Himself, the will and the understanding — the will for His Divine Love, and the understanding for His Divine Wisdom, 358–361, 373, 410, 242.
Reception. Reception of Divine Good and Divine Truth is according to man's application of the laws of order, which are Divine truths, 57.
Recipients of life. Angels and men are such, 4–6. Man is a recipient in

proportion as he is affected by those things which are from God, and as he thinks from that affection, 33. All things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man, 55–60.

RECIPROCATION is necessary, in order that there may be conjunction, 115, 170. What makes reciprocation by which comes conjunction with the Lord, 116. Reciprocal conjunction of love and wisdom; of the will and understanding; of good and truth, 385, 410. These reciprocal conjunctions are from the love, 411.

RED corresponds to love, 380.

REFLECTION is a derivation of wisdom, 363.

REFORMATION and regeneration are effected through the reception of love and wisdom from the Lord, and then through the opening of the interior degrees of the mind in their order, 187, 263.

REGENERATION. *See Reformation.* To be regenerated is, from being natural, to become spiritual, 425.

RELATION. The general relation of all things is to God, as the particular relation is to man, 64. The relation to man in all and each of the things of the animal, vegetable, and mineral kingdoms, 61.

RELIGION. Those who have confirmed the falsities of their religion, continue in the same after their life in the world, 268.

REPRESENTATION, angelic, of the correspondence of the will and the understanding with the heart and the lungs, 376.

RESEMBLANCE between the life of a tree and the life of man, 316. Between spiritual and natural uses, 333.

RESPIRATION. How effected, 176, 412. Man has a twofold respiration, one of the spirit, the other of the body; on what they each depend, 412, 417. The respiration of the spirit in man flows into the respiration of the body, and produces it, 390, 391; there is a correspondence between them, 390. These two respirations can be separated, and can also be conjoined, 415, 417. Thought produces respiration, 412. Angels and spirits breathe equally with men, 176, 391. The respirations of the lungs correspond to the perceptions and the thoughts which are of the understanding, 420.

RESURRECTION. The Lord rose again with the whole body, differently from man, 221.

RETURN of all things to the Creator, 167–172.

REVELATION. Every man is taught of the Divine precepts by others who know them from religion, and he is not taught by immediate revelations, 249.

RIBS, their relation to the lungs, 403, 408.

RIGHT. The right hand in the Word signifies superior power, 220. To be seated at the right hand of the power and might of God, signifies the power of the Lord after the assumption of the Human, 221. In angel and in man their right parts correspond to love from which wisdom comes, or to good from which truth comes, 127, 384, 409.

ROTATION follows the flow of the interiors which are of the mind, 270. Rotation from right to left, and from left to right, 270.

SATAN. The love of possessing the goods of others by every bad art, is called Satan, 273. Cunning acts of malice and trickery are the Satanic crew, 273. *See Devil.*

SCORPIONS. Whence their origin, 339, 341.

SEASONS. The four seasons of the year, in the Word, signify states of the Church, 73.

SEE, to. An angel can see God both within himself and also without himself, 130. No person while he is in evil can see good, but he who is in good can see evil, 271. When man thinks from wisdom he sees things as it were in light, 95. Why those who are in the one world cannot see those who are in the other world, 91. To see from effects alone, is to see from fallacies, 187. Seeing is predicated of the understanding, 363.

SEED. The seed, which is from the father, is the first receptacle of life, but such a receptacle as it was in the father, 269. The production of seeds was the first production from the earths when they were still fresh, 312. In seeds there is an effort to multiply and fructify to infinity, and to eternity, 60. The more interiorly seeds are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201.

SENSATIONS are not things abstracted from the organs of sensation, but they are states of these organs which are substances, 210. The sensations of the various senses are ultimately derived from love and wisdom, 363.

SENSE. There is sense when the substance and form of the organ are affected, 41. The affection of the substance and form which constitutes the sense is not anything separate from the subject, but only causes a change in it, the subject remaining the subject then as before and afterward, 41. The external senses of the body communicate immediately through fibres with the brains, and thence derive their sensitive

and active life, 365. All the senses of the body derive their perception from the perceptiou of the mind, 406.

SENSUAL men are the lowest natural men, who are not able to think above the appearances aud fallacies of the senses of the body, 249.

SERIES. The oue thing is from the other in a three-fold series, 212. The ultimate of each series is the complex and containant of all the prior things, 215. The series and order of uses are from love and wisdom only, 46.

SERPENTS, whence their origin, 339, 341.

SIGHT is not possible except through an atmosphere purer than air, 176. Sight is in the eye which is the subject, and not in the place where the objects are that a man sees; sight is an affection of the subject, 41. Sight does not go out from the eye to the object, but the image of the object enters the eye, and affects its substance and form, 41. Sight is not any volatile thing flowing from its organ, but it is the organ considered in its substance and form, and when it is affected there is sense, 41. The sense of sight communicates immediately through fibres with the brain, and draws from it its sensitive and active life, 365. The sight of the eye is gross, 352. *See Sense.*

SIMILITUDE. *See Likeness.*

SIMPLE, the, see what is good and true more clearly than those who think themselves wiser than they, 361.

SIMPLES are more perfect than composites, because they are more naked and less covered over with substauces and matters devoid of life, 204. All that is simple, the more simple it is, because it is more perfect, is more exempt from harm, 204. Were there not such an eminent perfection in simple things, neither man, nor any animal, could exist and afterward subsist from seed: nor could the seeds of trees and shrubs vegetate and bear fruit, 204.

SIRENS appear beautiful only through fantasies, 424.

SKIN, the, with which man is encompassed is the subject of touch, 41. The substance and form of the skin cause it to feel the things applied to it, 41.

SLEEP. In sleep, time does not appear, 74. What becomes of effort and forces in man during sleep, 219.

SLOANE, Sir Hans, 344.

SMALL. There is nothing so small that has not in it degrees of both kinds, 223.

SMELL. The sense of smell is in the nostrils, and is an affection of the nostrils by odoriferous particles touching them, 41. The smell is not any volatile thing flowing from its organ, but is the organ regarded in its substance and form, and when the organ is affected there is sense, 41. The sense of smell communicates immediately through fibres with the brains, aud thence derives its sensitive and active life, 365. *See Sense.*

SMELLING is predicated of perception, 363.

SOCIETIES, in the universal heaven are distinguished according to all the differences of heavenly love, 141. Angelic societies are inuumerable, and in the same order as the glands of the brain, 366.

SOUL, the, as to its very esse is love and wisdom from the Lord with man, 395, 398. Soul is not possible without its body, nor body without its soul, 14. Every human soul is in a spiritual body after it has cast off the material coverings which it carried about in the world, 14. Fruitless researches of the learned into the operatious of the soul on the body, 394. How the soul acts on the body and operates all things of it, 398–431. Soul of beasts, 346. Soul, in the Word, signifies the understanding, 383; also the wisdom of the understanding, 383.

SOUND, the, which is articulated into words all exists from the lungs through the trachea and the glottis, 382. The angels know a man's love from the sound of his speech, his wisdom from the articulation of the sound, and his knowledge from the sense of the words, 280. Beasts utter sounds in accord with the knowledge of their love, 255.

SOUTH, in the Word, signifies wisdom in light, 121. In the spiritual world those who are in a higher degree of wisdom dwell in the south, 121.

SPACE is a property of nature 69, 70. Space is in all and each of those things which are seen with the eyes, 7. In the spiritual world appear spaces, but they are only appearances, 7. Spaces there are not rigid as in the natural world, but changeable according to the states of life, 70. States of love correspond to space, 70. Space is in the natural, but not in the spiritual idea, 7, 111. To think of God from space is to think from the extense of nature, 9. The Lord cannot proceed through spaces, but is with every one according to reception, 111. *See Time.*

SPEECH, *See Language.*

SPHERE, encompassing, 291. Every one in the spiritual world is surrounded by a sphere of substances set free and separated from his body, 292. A sphere wells forth also from all things which appear in that world, 293. The sphere of affections and therefore of thoughts which encompasses each angel, manifests his presence to others, 291.

SPIDERS. Their origin, 339.

SPIRAL. The contraction of the spiritual degree is like the twisting back of a spire in an opposite direction, 254, 263.
SPIRIT. Man after death during the state of preparation, is called a spirit, an angelic spirit if he is preparing for heaven, an infernal spirit if he is preparing for hell, 140. In the Word, spirit signifies the understanding and the wisdom of the understanding, 383. Corporeal spirits, 424. Animal spirit, what it is, 423.
SPIRIT, the Holy, is the Truth itself which proceeds from the Lord, 149. The Holy Spirit is the Lord, and not a God who is a distinct person, 359. In the Word, the Holy Spirit, and Spirit of God, signify the Divine Wisdom, and therefore the Divine Truth, 383, 149, from which man has enlightenment, 383, 149.
SPIRITUAL. The heat and light which proceed from the Lord as a sun are called the Spiritual, 100. The spiritual principle flows down from its sun, through three degrees, even to the ultimates of nature, 345. The spiritual ultimate, or spiritual natural, can be separated from its higher degrees, 345. The spiritual ultimate separate from its higher degree effects on earth evil uses, 345. The spiritual leads nature to act, as what is living leads what is dead, 340. It produces the forms of plants and animals, and charges them with materials from the earth in order that they may be fixed and constant, 340. The spiritual gives the soul, and the material the body, 343. What the spiritual, and what the natural man is, 250, 251. All things which are spiritual, are substances and not abstract things; they do not exist apart from subjects which are substances, but are states of subjects or substances, 209.
SPIRITUAL FIRE. That spiritual fiery thing which appears before the angels as a sun, is the first proceeding from the love and wisdom of the Lord, 97.
SPLEEN. By feeling alone man does not know anything of the spleen, 22.
SPRING, in the Word, signifies the first state of the Church, 73. There is a perpetual spring in all the angelic heavens, 105. Spring corresponds to a state of peace, 105.
STATE is predicated of love, of life, of wisdom, of the affections, of the joys which are thence derived, and in general, of good and truth, 7. In angelic ideas of thought, instead of space and time, there are states of life; instead of spaces, things which relate to states of love, and instead of times, things which relate to states of wisdom, 70. The state of peace corresponds to spring-time on earth, 105. Living and dead states, 161.
STEMS or TRUNKS, in the forms of the vegetable kingdom, are their ultimates, 314. Stems clothed with layers of bark represent the globe clothed with earths, 314.
STERNUM. Its relation to the lungs, 408.
STOMACH. By sensation alone man does not know anything of the innumerable things in his stomach, 22. In what way the stomach is connected with the lungs, 408.
STONES. Their composition, 190, 192, 207. There are in them degrees of both kinds, 225. The more interiorly they are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201. A wave of effluvia is continually flowing forth from stones, 293.
STRIATA, Corpora, 366.
STRUCTURE of the lungs, 405, 412, 417.
SUBJECT, a, is something which exists substantially, 373. Every subject is a recipient, 170. Subjects which can be recipieuts of the Divine Love and Wisdom as from themselves, are men, 170. That which men perceive outside of a subject as volatile and flowing is only the appearance of the state of the subject in itself, 40, 41.
SUBSISTENCE, the, of the universe and of all things of it is from the spiritual sun, 152, 153. Subsistence is perpetual existence, 152.
SUBSTANCE. The substance which is substance in itself is one and single, 197, 300. Substance in itself is the Divine Love, 44–46. All things have been created out of a substance which is substance in itself, 283. Spiritual substances become substances at rest, and in the natural world fixed substances, 302. Substances from which are the earths, 305, 306, 310. Spiritual and natural substances of which the natural mind consists, 257, 388. Organic substances which are the receptacles and dwellings of the thoughts and affections in the brains, 191, 192, 197. Substance is not possible without form, 209, 229. Substance and form, 41.
SUFFOCATION and SWOONING. State of the heart and lungs during suffocation and in swoons, 407.
SUMMER, in the Word signifies a state of fulness of the Church, 73.
SUN. There are two suns through which all things have been created by the Lord, the sun of the spiritual world and the sun of the natural world, 153. The spiritual sun is not the Lord Himself, but is the Divine Love and Wisdom proceeding from Him, 86, 93, 97, 290, 291, 151–156. The sun of the natural world is pure fire which has nothing of life in it; but the sun of

the spiritual world is fire in which there is Divine life, 89, 157. The spiritual sun is the only substance from which all things are, 300. It appears in heaven in a middle altitude, 103–107. In the Word the sun signifies the Lord as to Divine Love and Divine Wisdom together, 98. *See the Contents Part 2.*

SUPERIOR, *see Higher.*

SUPREME, *see Highest.*

SURROUNDINGS. Every thing in the spiritual world is closely encompassed by the like of that which it has inside it, 293.

SWAMMERDAM, 351.

SWEDENBORG. The sight of his spirit was opened, that he might see those things which are in the spiritual world, and afterward describe that world, 85, 355. He saw the Lord as a sun, 131, and an entire society of heaven as one man-angel, 79. He was elevated to the angels into heaven, and was then in the spirit outside the body, 391, 394.

SWINE, whence their origin, 339.

SYSTOLE. The motions of the heart, which are called systole and diastole, change and vary according to the affections of each man's love, 378.

TASTE. Taste is an affection of the substance and form which belong to the tongue; the tongue is the subject, 41. Taste is not any volatile thing flowing from its organ, but is the organ itself regarded in its substance and form, and when the organ is affected there is sense, 41. The sense of taste communicates immediately by fibres with the brains, and thence derives its sensitive and active life, 365. *See Sense* Tasting is predicated of perception, 363.

TENDONS. Whence their origin, 304.

THINK, to, from causes and ends is of higher wisdom, but to think of these is of lower wisdom, 202. To think from ends is of wisdom; to think from causes, of intelligence; and to think from effects, of science, 202. To think sensually and materially, is to think in nature from nature, and not above nature, 351.

THORAX, 403.

THOUGHT is not possible except by means of an atmosphere purer than the atmosphere of the natural world, 176. Thought is nothing else than internal sight, 404. It is a derivation of wisdom and the understanding, 363. Inmost thought, which is the perception of ends, is the first effect of life, 2. All thoughts in man arise from the Divine Wisdom, 33. Affections and thoughts are substances and forms, and not entities abstracted from real and actual substance and form, 42, 316. Spiritual thought has nothing in common with natural thought, 163. Thought from the eye closes up the understanding, but thought from the understanding opens the eye, 46. The affection which is of love produces thought, and thought produces respiration, 412. Thought flows into the lungs, and through the lungs into speech, 391. Thought corresponds to the respiration of the lungs, 383. *See Affection.*

TIGERS. Whence their origin, 339.

TIME is proper to nature, 69, 73, 161. Measures of time, 73. In the spiritual world the progressions of life appear in time, but since state there determines time, time is only an appearance, 73. Times in the spiritual world are not rigid as in the natural world, but are changeable according to the states of life, 70. States of wisdom have relation to time, 70. Time there is nothing else than quality of state, 73. It makes one with thought from affection, 74. *See Space.*

TONGUE. The appearance is that the tongue tastes, but the understanding tastes from its perception, 363. By feeling alone man does not know anything of the innumerable things in his tongue, 22. The more interiorly it is looked into, the more do wonderful things appear, and it is more interiorly perfect according to discrete degrees, 201.

TOUCH, the sense of, is not in the things which are applied, but is in the substance and form of the skin, which are the subject, 41. This sense is merely an affection of the subject from the things applied, 41. The sense of touch communicates immediately through fibres with the brains, and thence derives its sensitive and active life, 365. *See Sense.* Touching with the hand signifies communicating, 220.

TRACHEA, 382, 408.

TRANSMISSION of the love of evil from parents to their offspring, 269.

TRANSPARENT forms of the mind by birth, 245, 255. They transmit spiritual light as crystal glass transmits natural light, 245.

TREES aud SHRUBS. How they are produced, 346. There are in them degrees of both kinds, 225. A wave of effluvia is continually flowing forth out of them, 293.

TRINE. In everything of which anything can be predicated there is the trine which is called end, cause, and effect, 209, 154, 167–172, 296–301.

TRINITY, the, in the Lord is named Father, Son, and Holy Spirit; the Divine, from Whom are all things, is named the Father; the Divine Human, the Son; and the proceeding Divine, the Holy Spirit, 146.

TRUTH. All that proceeds from wisdom

is called truth, 31. Truth is nothing else than the form of affection which is of love, 411. Truth is of the understanding, 406, 410. All truths are of spiritual light, 253.

TRUTHS, apparent, are appearances according to which every one may think and speak; but when they are accepted for truths themselves, then apparent truths become falsities and fallacies, 108.

TURN, to. The angels always turn their faces to the Lord, 129–134. All their interiors both of the mind and the body are turned to the Lord as a sun, 135–139. Every spirit whatever may be his quality turns toward his ruling love, 140–145.

TYRE, in the Word, signifies the Church as to knowledges of good and truth, 325.

ULTIMATE, the, of each series, namely use, action, work, and exercise, is the complement and containant of all the prior things, 215. Every ultimate thing consists of prior things, and these of their firsts, 208. Every ultimate has a covering and is thereby distinguished from its priors, 278. In every ultimate there are discrete degrees in simultaneous order, 207, 208. The degrees of altitude are in fulness and in power in their ultimate, 217–221. The spiritual ultimate separated from its higher degree effects evil uses, 345. All things of the mineral kingdom are ultimates, 65.

UNDERSTANDING, the, is the receptacle of wisdom, 360; and of intelligence, 430. It has an organic form, or a form organized from the purest substances, 373. It is the light by which the love sees, 406, 96. It can be in spiritual light, though the will is not in spiritual heat, 244. It does not lead the will, but only teaches and shows it the way, 244. It does not conjoin itself to the will, but the will conjoins itself to the understanding, 410. It corresponds to the lungs, 382–384. *See Will and Thought.*

UNION of love with wisdom, and of wisdom with love, 35–37; of spiritual heat with spiritual light, and conversely, 99. Reciprocal union makes one, 35.

UNITING into one, whence it is, 15.

UNIVERSAL, the, of all things is love and wisdom, 28.

UNIVERSE, the, in general is distinguished into two worlds, the spiritual and the natural, 163. The universe regarded as to uses, is the image of God, 64, 169. All things in the universe are recipients of the Divine Love and the Divine Wisdom of God-Man, 55. All things which exist in the universe have a correspondence with all and each of man, 52. *See the Contents, Part* 4.

USES. Those things are called uses which are from God-man, by creation in order, 298, 307, 316, 335, 336. All uses which are the ends of creation, are in forms, 307. Use is like a soul, and the form of use is like a body, 310. Use has relation to good and its form to truth, 409. All uses are produced by the Lord from ultimates, 310. All the uses in the created universe correspond to the uses in man, 298. Evil uses were not created by the Lord, but originated together with hell, 336–348. All the things that are evil uses are in hell, and all the things that are good uses are in heaven, 339. All the goods which exist in act are called good uses, and all the evils which exist in act are called evil uses, 336. How man may know whether the uses he does are spiritual or merely natural, 426. To do uses, is to act sincerely, uprightly, justly, and faithfully in the work of one's calling, 431. *See* 65–68; *and the Contents, Part* 4.

VACUUM is nothing, 373, 299. Conversation of angels with Newton about vacuum, 82.

VARIETY. Whence are the varieties of all things in the created universe, 300, 155. Variety of general, and variety of particular things, 155. The varieties of love are infinite, 368. In the varieties of things there is an image of the infinite and the eternal, 318. Variety obscures, 228.

VEGETABLE KINGDOM. The forms of uses in that kingdom, 314. The relation to man arising from all and each of the things of the vegetable kingdom, 61.

VEINS, 399, 400, 408, 420. Vena Cava, 405, 412, 413, 415. Bronchial veins, 405, 407, 413. Pulmonary veins, 405, 407, 412, 413, 420. Veins correspond to affections, and in the lungs to the affections for truth, 412, 420.

VENTRICLES of the heart, why there are two, 384, 409. That on the right corresponds to the good of truth, and that on the left to the truth of good, 384. Right ventricle, 405. Left ventricle, 401, 405, 420.

VESSELS of the heart, 207, 399, 400, 412. The blood-vessels of the heart in the lungs correspond to the affections for truth, 405.

VISCERA, 207, 370, 373, 376, 377, 384, 385, 400, 403, 408, 410. Their composition, 190. The more interiorly they are looked into, the more do wonderful things appear, and they are more interiorly perfect according to discrete degrees, 201.

VISIBLE THINGS, the, in the created universe testify that nature has produced nothing, and does produce nothing, but that the Divine out of itself and through

the spiritual world produces all things, 349-357.

VIVIFICATION. Why vivification is said to be effected by the Spirit of Jehovah, 100.

WATERS are the mediate forces, 178. In the spiritual world there are waters as in the natural world, but they are spiritual, 173–178.

WAYS in the spiritual world, 145.

WEEKS, in the Word, signify states, 73.

WEST, in the Word, signifies love toward the Lord decreasing, 121. In the spiritual world those who are in a lower degree of love are in the west, 121.

WHOLE, the, exists from the parts, and the parts subsist from the whole, 367.

WILL, the, is the receptacle of love, 360. The will is the whole man as to the form itself, 403. The will and understanding are distinct from each other, as love and wisdom are distinct, 361. They are substance and form, and not abstract things; they do not exist apart from subjects which are substances, but they are states of subjects, 209, 42. They are organic forms, or forms organized from the purest substances, 373. They have been so created that they are distinctly two, but still they make one in all operation and in all sensation, 395–397. The will leads the understanding, and causes it to act as one with it, 244. The will corresponds to the heart, 378. *See the Contents, Part* 5.

WIND. Why man believes that the soul or spirit is wind, or an airy something of the same nature as the breath of the lungs, 383.

WINTER, in the Word, signifies the end of the Church, 73.

WISDOM is the existere of life from the esse, which is love, 14, 358, 368. It is nothing else than the image of love, since love presents itself to be seen and known in wisdom, 358. It is from love, and is its form, 368. It is the cause of which love is the end, and use the effect, 241. It does not produce love, but only teaches how man ought to live, and it shows what way he ought to walk, 244. Wisdom without love is like existere without its esse; it is like the light of winter, 139. It is of wisdom to do good from affection for good, 428. *See the Contents Part* 5. *See also Love.*

WISE. He who does works is called wise in the Word, 220. Man is not to be judged by wise speaking, but by his life, 318.

WOLVES. Whence their origin, 339.

WOMB. Formation of man in the womb, 6, 365, 400. State of the infant in the womb, 407, 410. In the animal kingdom a body is formed from seed put into a womb or ovum, in the vegetable kingdom seeds are the beginnings, the earth is like the womb or ovum, 316.

WONDERFUL THINGS. By the wonderful things which every one sees in nature, he may confirm himself in favor of the Divine, if he will, 351–356. Wonderful things which the instincts of animals present, 60.

WORD, the. Why the Lord is called the Word, 221. There are three senses in the Word, according to the three degrees, the celestial sense, the spiritual sense, and the natural sense, 221.

WORD. A word has in it sound, articulation, and sense, 280. In every single word of the Word there is something spiritual which is of the Divine Wisdom, and something celestial which is of the Divine Love, 280.

WORK. In every Divine work there is a union of love and wisdom, 36.

WORKS. All things which are of the three degrees of the natural mind are included in works, 277–281. From the works of a man we judge of the thought of his will, 215. All things of charity and faith lie in works, 214, 215, 220. Hence it is that in the Word works are so often commanded, 215, 220.

WORLD. There are two worlds, the spiritual and the natural, 83, 163. Similar in external state, as to their internal state they are entirely dissimilar, 163, 173. They are totally distinct, and communicate only by correspondences, 83. In the spiritual world there are all things which exist in the natural world in its three kingdoms, 52, 321. All these things are correspondences, and exist according to the affections and thoughts therefrom of angels, 322. The spiritual world is where man is, and not at all removed from him, 92. Every man as to the interiors of his mind is in the spiritual world in the midst of angels and spirits there, 92. The spiritual world means heaven and hell, 339; and also the world of spirits, 140.

WORLD OF SPIRITS, the, is intermediate between heaven and hell, 140. Every man after death comes first into this world, which forms a part of the spiritual world, 140.

WORMS, noxious, whence their origin, 341, 342, 339. Metamorphosis of worms, 354. Silk-worms, 61, 356.

WRITE, to. Why there are some persons who can think and speak well, but cannot write well, 361.

WRITING. There is nothing of spiritual writing similar to natural writing; excepting the letters, each of which contains a complete sense, 295. These two writings communicate only by correspondences, 306.

ZENITH. Why in the spiritual world the sun never appears in the zenith, 105.

INTERCOURSE BETWEEN THE SOUL AND BODY

CONTENTS

PAGE

I. There are two worlds — the spiritual world, where spirits and angels are, and the natural world, where men are 9

II. The spiritual world existed and subsists from its own sun, and the natural world from its own sun 10

III. The sun of the spiritual world is pure love, from Jehovah God, Who is in the midst of it 11

IV. From that sun proceeds heat and light, and the heat proceeding from it is in its essence love, and the light from it is in its essence wisdom 13

V. Both the heat and the light flow into man — the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom . . 14

VI. Those two, namely, heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body 16

VII. The sun of the natural world is pure fire, and by means of this sun the world of nature existed and subsists 18

VIII. Therefore every thing which proceeds from this sun, regarded in itself, is dead 20

IX. The spiritual clothes itself with the natural, as a man clothes himself with a garment 21

X. Spiritual things, thus clothed in a man, enable him to live a rational and moral man, thus a spiritually natural man . . . 24

XI. The reception of that influx is according to the state of love and wisdom in a man 26

PAGE

XII. The understanding in a man can be elevated into the light, that is into the wisdom, in which the angels of heaven are, according to the improvement of his reason; and in like manner his will can be elevated into the heat of heaven, that is into love, according to the deeds of his life; but the love of the will is not elevated except so far as the man wills and does those things which the wisdom of the understanding teaches 28

XIII. It is altogether otherwise with beasts 31

XIV. There are three degrees in the spiritual world, and three degrees in the natural world, hitherto unknown, according to which all influx takes place 33

XV. Ends are in the first degree, causes in the second, and effects in the third 36

XVI. From these things it is plain what is the quality of spiritual influx from its origin to its effects 38

THE INTERCOURSE

BETWEEN

THE SOUL AND THE BODY

1. In regard to the intercourse between the soul and the body, or the operation of one upon the other, and of one with the other, there are three opinions and traditions, which are hypotheses. The first is called Physical Influx, the second Spiritual Influx, and the third Pre-established Harmony. The first, called Physical Influx, is from the appearances of the senses and their fallacies, since the appearance is that the objects of sight, which affect the eyes, flow into thought and produce it; in like manner that speech, which moves the ears, flows into the mind and produces ideas there; and similarly with the senses of smell, taste, and touch. Since the organs of these senses first receive the impressions from contact with the world, and according as they are affected the mind appears to think and also to will, the old philosophers and schoolmen believed an influx to be derived from these organs into the soul, and thus set up the hypothesis of physical or natural influx. The second hypothesis, that of Spiritual Influx, by some called occasional influx, is according to order and its laws; since the soul is spiritual substance, and therefore purer, prior, and interior, while the body is material, and there-

fore grosser, posterior, and exterior; and it is according to order that purer should flow into grosser, prior into posterior, and interior into exterior, thus spiritual into material, and not the reverse. Consequently it is of order that the thinking mind should flow into the sight according to the state induced on the eyes from the objects of vision, which state the mind also disposes at pleasure; and likewise the perceptive mind into the hearing according to the state induced on the ears from speech. The third hypothesis, that of Pre-established Harmony, is from the appearances and fallacies of reason, since the mind in its operation acts together and at the same time with the body. And yet all operation is first successive and afterward simultaneous. Successive operation is influx, and simultaneous operation is harmony — as when the mind thinks and afterward speaks, or when it wills and afterward acts. It is therefore a fallacy of reason to establish simultaneousness and to exclude successiveness. Besides these three opinions on the intercourse of the soul and the body, no fourth is possible, for either the soul must operate on the body, or the body on the soul, or both at once together.

2. Since spiritual influx is from order and its laws, as already said, therefore this influx has been acknowledged and received by the wise in the learned world in preference to the other two hypotheses. All that which is from order is truth, and truth manifests itself by the light implanted in it, even in the shade of reason, in which hypotheses dwell. But there are three things that envelope this hypothesis in obscurity — ignorance of what the soul is, ignorance of what the spiritual is, and ignorance of what influx is; and therefore these three must first be unfolded before reason sees the very truth. For hypothetical truth is not real truth, but only a conjecture of truth. It is as a picture on the wall seen at night by the light of the stars, on which the mind bestows various forms according to its fantasy. It is a different thing when the light of the sun after day-

break shines upon it and disposes and brings to view not only its generals, but also its particulars. So out of the shade of truth in which this hypothesis is, truth becomes plain when it is known what the spiritual is and what is its nature in comparison with the natural, also what the soul is and its nature, as well as the nature of the influx that flows into the soul and through it into the perceptive and thinking mind, and from this into the body. But these things can not be explained except by one who has been permitted by the Lord to associate with angels in the spiritual world and at the same time with men in the natural world. And because this has been permitted to me, I have been able to describe both the spiritual and the natural, and their nature; which has been done in the work on Marriage Love — the Spiritual is described in the memorable relation n. 326 to 329; the Human Soul in n. 315; Influx, in n. 380; and more fully in n. 415 to 422. Who does not know, or may not know, that the good of love and the truth of faith flow from God into man, and that they flow into his soul, and are felt in his mind, and flow out from his thought into his speech, and from his will into his actions? That spiritual influx, and its origin and derivation, are from this, will be shown in the following order:

I. There are two worlds — the spiritual world, where spirits and angels are, and the natural world, where men are.

II. The spiritual world existed and subsists from its own sun, and the natural world from its sun.

III. The sun of the spiritual world is pure love from Jehovah God, Who is in the midst of it.

IV. From that sun proceeds heat and light, and the heat proceeding from it is in its essence love, and the light from it is in its essence wisdom.

V. Both the heat and the light flow into man, the heat into his will, where it produces the good of love, and the light into his understanding, where it produces the truth of wisdom.

VI. Those two, heat and light, or love and wisdom, flow conjointly from God into the soul of man, and through this into his mind, its affections and thoughts, and from these into the senses, speech, and actions of the body.

VII. The sun of the natural world is pure fire, and by means of this sun the world of nature existed and subsists.

VIII. Therefore everything which proceeds from this sun, regarded in itself, is dead.

IX. The spiritual clothes itself with the natural, as a man clothes himself with a garment.

X. Spiritual things thus clothed in a man enable him to live a rational and moral man, thus a spiritually natural man.

XI. The reception of that influx is according to the state of love and wisdom in a man.

XII. The understanding in a man can be elevated into the light, that is, into the wisdom, in which the angels of heaven are, according to the improvement of his reason, and his will can be elevated in like manner into heat, that is, into love, according to the deeds of his life; but the love of the will is not elevated, except so far as the man wills and does those things which the wisdom of the understanding teaches.

XIII. It is altogether otherwise with beasts.

XIV. There are three degrees in the spiritual world, and three degrees in the natural world, according to which all influx takes place.

XV. Ends are in the first degree, causes in the second, and effects in the third.

XVI. From these things it is plain what is the quality of spiritual influx from its origin to its effects.

Each of these propositions shall now be briefly illustrated.

I. — THERE ARE TWO WORLDS — THE SPIRITUAL WORLD, WHERE SPIRITS AND ANGELS ARE, AND THE NATURAL WORLD, WHERE MEN ARE.

3. THAT there is a spiritual world, in which spirits and angels are, distinct from the natural world in which men are, has hitherto been deeply hidden even in the Christian world. The reason is, because no angel has descended and taught it by word of mouth, and no man has ascended and seen it. Lest therefore from ignorance of that world, and the uncertain faith concerning heaven and hell resulting from it, man should be infatuated to such a degree as to become an atheistic naturalist, it has pleased the Lord to open the sight of my spirit, and to elevate it into heaven, and also to let it down into hell, and to present to view the quality of both. It has thus been made plain to me that there are two worlds, which are distinct from each other; one in which all things are spiritual, which i therefore called the spiritual world, and another in which all things are natural, and is therefore called the natural world; and that spirits and angels live in their own world, and men in theirs; and also that every man passes by death from his own world into the other, and lives in it to eternity. A knowledge of both of these worlds must be given first, in order that influx, which is here treated of, may be unfolded from its beginning; for the spiritual world flows into the natural world, and actuates it in all its parts, both with men and with beasts, and also constitutes the quickening principle in trees and herbs.

II. — THE SPIRITUAL WORLD EXISTED AND SUBSISTS FROM ITS OWN SUN, AND THE NATURAL WORLD FROM ITS OWN SUN.

4. THAT there is one sun of the spiritual world and another of the natural world, is because those worlds are totally distinct; and a world derives its origin from its sun; for a world in which all things are spiritual cannot arise from a sun all things from which are natural, for thus there would be physical influx, which however is contrary to order. That the world existed from the sun, and not the reverse, is manifest from the effect of the cause, namely, that the world as a whole and in every part subsists by means of the sun; and subsistence demonstrates existence, wherefore it is said that subsistence is perpetual existence; from which it is plain, that if the sun were removed, its world would fall into chaos, and this chaos into nothing. That in the spiritual world there is a sun other than that in the natural world, I can testify, for I have seen it. It appears fiery like our sun, of a nearly similar magnitude, and is at a distance from the angels as our sun is from men; but it does not rise nor set, but stands immovable at a middle altitude between the zenith and the horizon — whence the angels have perpetual light and perpetual spring. The man of reason, who knows nothing about the sun of the spiritual world, easily goes astray in his idea of the creation of the universe, which, when he deeply considers it, he perceives no otherwise than as being from nature; and as the origin of nature is the sun, no otherwise than as being from its sun as a creator. Moreover no one can apprehend spiritual influx, unless he also knows its origin; for all influx is from a sun, spiritual influx from its sun, and natural influx from its sun. The internal sight of man, which is that of his mind, receives influx from the spiritual sun, but his external sight, which is that of his

body, receives influx from the natural sun; and both are conjoined in operation, in like manner as the soul is conjoined with the body. From these things it is plain into what blindness, darkness, and foolishness they may fall who know nothing about the spiritual world and its sun: into blindness, because the mind that depends on the sight of the eye alone becomes in its reasonings like a bat, which flies by night here and there, and sometimes towards cloths that hang in its way; into darkness, because the sight of the mind, when the sight of the eye flows into it from within, is deprived of all spiritual light, and becomes like an owl; into foolishness, because the man still thinks, but from natural things concerning spiritual things, and not the reverse; thus senselessly, stupidly, and foolishly.

III. — THE SUN OF THE SPIRITUAL WORLD IS PURE LOVE, FROM JEHOVAH GOD, WHO IS IN THE MIDST OF IT.

5. SPIRITUAL things cannot proceed from any other source than from love, and love cannot proceed from any other source than from Jehovah God, Who is love itself. Wherefore the sun of the spiritual world, from which all spiritual things flow forth as from their fountain, is pure love from Jehovah God, Who is in the midst of it. That sun itself is not God, but is from God, and is the nearest sphere around Him from Him. By means of this sun the universe was created by Jehovah God; by which universe are meant all worlds in general, which are as many as the stars in the expanse of our heaven. That creation was effected by means of that sun, which is pure love, thus by Jehovah God, is because love is the very esse of life, and wisdom is the existere of life therefrom, and all things were created from love by wisdom. This is meant by these words in John: *The Word was with God, and God was the Word . . . all things were made by Him, and without Him nothing was made which was made . . . and the world was*

made by him (i. 1, 3, 10). The Word there is the Divine truth, thus also the Divine wisdom; wherefore also the Word is there called the light which enlightens every man (ver. 9), in like manner as does the Divine wisdom by Divine truth. Those who derive the origin of worlds from any other source than from the Divine love through the Divine wisdom, delude themselves, like persons of disordered brain, who see spectres as men, phantoms as lights, and imaginary beings as real figures. For the created universe is a connected work, from love by wisdom. You will see this if you are able to observe the connections of things in their order from firsts to lasts. As God is one, so also the spiritual sun is one; for the extension of space cannot be predicated of spiritual things, which are the derivations of that sun; and essence and existence without space is everywhere in space without space; thus the Divine love is from the beginning of the universe to all its boundaries. That the Divine fills all things, and by filling preserves all things in the state in which they were created, reason sees remotely, and closely so far as it is acquainted with love as it is in itself, with its conjunction with wisdom for the perception of ends, its influx into wisdom for the exhibition of causes, and its operation by wisdom for the production of effects.

IV. — FROM THAT SUN PROCEEDS HEAT AND LIGHT, AND THE HEAT PROCEEDING FROM IT IS IN ITS ESSENCE LOVE, AND THE LIGHT FROM IT IS IN ITS ESSENCE WISDOM.

6. It is known that in the Word, and thence in the common language of preachers, Divine love is represented by fire, as that heavenly fire fills the heart and kindles holy desires to worship God. The reason is because fire corresponds to love, and therefore signifies it. From this it is that Jehovah God was seen as fire in the bush before Moses, and in like manner on mount Sinai before the sons of Israel; and that it was commanded that fire should be perpetually kept upon the altar, and that the lights of the candle-stick in the tabernacle should be lighted every evening. This was because fire signified love. That there is heat from that fire is clearly evident from the effects of love; for a man is kindled, grows warm, and is inflamed, as his love is exalted into zeal, or into the heat of anger. The heat of the blood, or the vital heat of men, and of animals in general, is from no other source than from love, which constitutes their life. Nor is infernal fire any thing else than love opposed to heavenly love. This then is the reason that the Divine love appears to the angels as the sun in their world, that is, fiery like our sun, as was said above, and that the angels are in heat according to their reception of love from Jehovah God through that sun. It follows from this that the light there is in its essence wisdom; for love and wisdom are indivisible, like esse and existere, for love exists by wisdom and according to it. This is very much as it is in our world, in that, in the time of spring, heat unites itself with light, and produces germination, and at length fructification. Furthermore, every one knows that spiritual heat is love, and spiritual light is wisdom; for a man grows warm

according as he loves, and his understanding is in light according as he is wise. I have often seen that spiritual light. It immensely exceeds natural light in whiteness and also in splendor, for it is as whiteness and splendor themselves, and appears like bright and dazzling snow, as the garments of the Lord appeared when He was transfigured (Mark ix. 3: Luke ix. 29). Since light is wisdom, therefore the Lord calls Himself the light which enlightens every man (John i. 9), and says in other places that He is The Light itself (John iii. 19; viii. 12; xii. 35, 36, 46); that is, that He is the Divine Truth itself, which is the Word, thus wisdom itself. It is believed that natural light which is also rational light, is from the light of our world; but it is from the light of the spiritual world; for the sight of the mind flows into the sight of the eye, thus also the light of the spiritual world flows into the light of the natural world, and not the reverse. If the reverse took place, there would be physical and not spiritual influx.

V. — BOTH THE HEAT AND THE LIGHT FLOW INTO MAN, THE HEAT INTO HIS WILL, WHERE IT PRODUCES THE GOOD OF LOVE, AND THE LIGHT INTO HIS UNDERSTANDING, WHERE IT PRODUCES THE TRUTH OF WISDOM.

7. It is known that all things universally have relation to good and truth, and that there is not a single thing in which there is not what has relation to those two. From this it is that in man there are two receptacles of life, one which is the receptacle of good, called the will, and another which is the receptacle of truth, called the understanding; and as good is of love, and truth is of wisdom, the will is the receptacle of love, and the understanding is the receptacle of wisdom. That good is of love, is because what a man loves, this he wills, and when he does it he calls it good; and that truth is of wisdom, is because all wisdom is from truths; indeed, the good which a wise man thinks,

is truth, and this becomes good when he wills it and does it. He who does not rightly distinguish between these two receptacles of life, which are the will and the understanding, and does not form a clear notion concerning them vainly endeavors to understand spiritual influx; for there is influx into the will, and there is influx into the understanding; there is an influx of the good of love into man's will, and there is an influx of the truth of wisdom into his understanding, both of them from Jehovah God immediately through the sun in the midst of which He is, and mediately through the angelic heaven. These two receptacles, the will and the understanding, are as distinct as heat and light; for the will receives the heat of heaven, which in its essence is love, and the understanding receives the light of heaven, which in its essence is wisdom, as was said above. There is an influx from the human mind into the speech, and there is an influx into the actions; the influx into the speech is from the will through the understanding, but the influx into the actions is from the understanding through the will. They who are acquainted only with the influx into the understanding, and not at the same time with that into the will, and who reason and conclude from this, are like one-eyed persons, who only see the objects on one side and not those on the other; and like maimed persons, who do their work awkwardly with one hand only; and like lame persons, who hobble on one foot with a crutch. From these few things it is plain, that spiritual heat flows into man's will, and produces the good of love, and that spiritual light flows into his understanding, and produces the truth of wisdom.

VI. — THOSE TWO, NAMELY, HEAT AND LIGHT, OR LOVE AND WISDOM, FLOW CONJOINTLY FROM GOD INTO THE SOUL OF MAN, AND THROUGH THIS INTO HIS MIND, ITS AFFECTIONS AND THOUGHTS, AND FROM THESE INTO THE SENSES, SPEECH, AND ACTIONS OF THE BODY.

8. THE spiritual influx hitherto treated of by men of scholarly abilities, is the influx from the soul into the body, and not any influx into the soul, and through that into the body; although it is known that all the good of love, and all the truth of faith, flow from God into man, and that nothing of them is from man; and those things which flow from God, flow directly into his soul, and through the soul into the rational mind, and through this into those things which constitute the body. If any person investigate spiritual influx in any other manner, he is like one who stops up the source of a fountain and still looks there for unfailing waters; or like one who deduces the origin of a tree from the root and not from the seed; or like one who examines derivatives without an origin. For the soul is not life in itself, but is a recipient of life from God, Who is life in itself; and all influx is of life, thus from God. This is meant by this passage: *Jehovah God breathed into the nostrils of the man the breath of lives, and the man became a living soul* (Gen. ii. 7). To breathe into the nostrils the breath of lives, signifies to implant the perception of good and truth. And the Lord also says of Himself, *As the Father hath life in Himself, so hath He given also to the Son to have life in Himself* (John v. 26). To have life in Himself is to be God; and the life of the soul is life that flows in from God. Now because all influx is of life, and life operates by its receptacles, and the inmost or first of the receptacles in man is his soul, therefore, that influx may be rightly apprehended, it is

necessary to begin from God, and not from an intermediate point. If the beginning were from an intermediate point, the doctrine of influx would be like a chariot without wheels, or like a ship without sails. Since it is so, therefore in the preceding articles the sun of the spiritual world has been treated of, in the midst of which is Jehovah God (n. 5); and the influx thence of love and wisdom, thus of life (n. 6, 7). The reason that life from God flows into man through the soul, and through this into his mind, that is, into its affections and thoughts, and from these into the senses, speech, and actions of the body, is because these are of life in successive order; for the mind is subordinate to the soul, and the body is subordinate to the mind. And the mind has two lives, one of the will and another of the understanding. The life of the will is the good of love, the derivations of which are called affections, and the life of the understanding is the truth of wisdom, the derivations of which are called thoughts. By these together the mind lives. But the senses, speech, and actions are the life of the body; that these are from the soul through the mind, follows from the order in which they are; and from this they manifest themselves to a wise man without investigation. The human soul, because it is a superior spiritual substance, receives influx immediately from God; but the human mind, because it is an inferior spiritual substance, receives influx from God mediately through the spiritual world; and the body, because it is from the substances of nature, which are called material, receives influx from God mediately through the natural world. That the good of love and the truth of wisdom flow from God into the soul of man conjointly, that is, united into one, but that they are divided by man in their progress, and are conjoined only with those who suffer themselves to be led by God, will be seen in the following articles.

VII. — THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND BY MEANS OF THIS SUN THE WORLD OF NATURE EXISTED AND SUBSISTS.

9. That nature and its world, by which are meant the atmospheres, and the earths which are called planets, among which is the terraqueous globe on which we dwell, and also each and all of the things which yearly adorn its surface, subsist solely from the sun, which constitutes their centre, and which by the rays of its light and the temperings of its heat is everywhere present, every one knows surely from experience, from the testimony of the senses, and from the writings which treat of the way in which the world has become inhabited. And as the perpetual subsistence of these things is from the sun, reason may with certainty conclude that their existence also is thence; for perpetually to subsist is perpetually to exist as they first existed. From this it follows that the natural world was created by Jehovah God secondarily through this sun. That there are spiritual things and that there are natural things, which are entirely distinct from each other, and that the origin and maintenance of spiritual things is from a sun which is pure love, in the midst of which is the Creator and Founder of the universe, Jehovah God, has been thus far shown; but that the origin and maintenance of natural things is from a sun which is pure fire, and that the latter is from the former, and both from God, follows of itself, as the posterior follows from the prior, and the prior from the first. That the sun of nature and its worlds is pure fire, all its effects clearly show; as the concentration of its rays into a focus by optical instruments, from which proceeds fire burning with vehemence, and also flame; the nature of its heat, which is similar to heat from elementary fire; the graduation of that heat according to its angle of incidence, whence

are the varieties of climate, and also the four seasons of the year; besides many things, from which reason, by the senses of its body, may confirm the truth that the sun of the natural world is wholly fire, and also that it is fire in its purity itself. Those who know nothing concerning the origin of spiritual things from their sun, but only concerning the origin of natural things from theirs, can scarcely avoid confounding spiritual things and natural things, and concluding, through the fallacies of the senses and thence of the reason, that spiritual things are nothing but pure natural things, and that from the activity of the latter, excited by heat and light, arises wisdom and love. These persons, because they see nothing else with their eyes, and smell nothing else with their nostrils, and breathe nothing else with their breast than nature, therefore ascribe all rational things to it also, and thus absorb naturalism, as a sponge does water. But these persons may be compared to charioteers who yoke the horse behind the chariot and not before it. It is otherwise with those who distinguish between spiritual things and natural things, and deduce the latter from the former; these also perceive that the influx of the soul into the body is spiritual, and that natural things, which are of the body, serve the soul for vehicles and means, that it may produce its effects in the natural world. If you conclude otherwise, you may be likened to a crab, which in walking assists its progress with its tail, and draws its eyes backwards at every step; and your rational sight may be compared to the sight of the eyes of Argus in the back of his head, when those in his forehead were asleep. These persons also believe themselves to be Arguses when they reason; for they say, Who does not see that the origin of the universe is from nature? and what then is God but the inmost extension of nature? and the like irrational things; of which they boast more than wise men do of rational things.

VIII. — THEREFORE EVERY THING WHICH PROCEEDS FROM THIS SUN, REGARDED IN ITSELF, IS DEAD.

10. WHO does not see from the reason of his understanding, if this is a little elevated above the sensual things of the body, that love regarded in itself is alive, and that the appearance of its fire is life, and, on the contrary, that elementary fire regarded in itself is respectively dead; consequently, that the sun of the spiritual world, because it is pure love, is alive, and that the sun of the natural world, because it is pure fire, is dead; and similarly all things which proceed and exist from them? There are two things which produce all the effects in the universe, Life and Nature, and they produce them according to order when life from within actuates nature. It is otherwise when nature from within brings life to act, which takes place with those who place nature, which in itself is dead, above and within life, and devote themselves wholly to the pleasures of the senses and the lusts of the flesh, and care nothing for the spiritual things of the soul and the truly rational things of the mind. Such persons, on account of that inversion, are they who are called the dead; such are all atheistic naturalists in the world, and all Satans in hell. They are also called the dead in the Word, as in David: *They joined themselves to Bael-peor, and ate the sacrifices of the dead* (Ps. cvi. 28). *The enemy persecutes my soul, he makes me to sit in darkness as those that are for ever dead* (Ps. cxliii. 3). *To hear the groaning of the prisoner, and to loose the sons of death* (Ps. cii. 20). And in the Revelation: *I know thy works, that thou hast a name that thou livest, but thou art dead: be watchful and strengthen the things which remain that are ready to die* (iii. 1, 2). They are called the dead, because spiritual death is damnation, and damnation is the lot of those who believe that life is from nature, and thus that the light of nature

is the light of life, and thereby hide, suffocate, and extinguish every idea of God, of heaven, and of eternal life. Such persons are like owls, which see light in darkness and darkness in light, that is, falses as truths and evils as goods; and because the enjoyments of evil are the enjoyments of their hearts, they are not unlike those birds and beasts which devour the bodies of the dead as dainties, and perceive the fetid odors from sepulchres as balsams. Such persons do not see any other than physical or natural influx; if notwithstanding they affirm influx to be spiritual, this is not done from any idea of it, but from the mouth of a teacher.

IX. — THE SPIRITUAL CLOTHES ITSELF WITH THE NATURAL, AS A MAN CLOTHES HIMSELF WITH A GARMENT.

11. It is known that in every operation there is an active and a passive; and that from the active alone nothing exists, and nothing from the passive alone. It is the same with the spiritual and the natural; the spiritual, because it is a living force, being active, and the natural, because it is a dead force, being passive. Hence it follows that whatever has existed in this solar world from the beginning, and afterwards exists every moment, is from the spiritual through the natural, and this not only in the subjects of the animal kingdom, but also in the subjects of the vegetable kingdom. Another similar thing is also known, namely, that in every thing which is effected there is a principal and an instrumental, and that these two, when any thing is done, appear as one, though they are distinctly two; wherefore this also is one of the laws of wisdom, that the principal cause and the instrumental cause make together one cause; so also do the spiritual and the natural. That these two in producing effects appear as one, is because the spiritual is within the natural as the fibre is within the muscle, and as the blood is within the arteries; or as the thought is within the speech, and the affection in the tones of the

voice; and it makes itself felt by means of the natural. From these things, but still as if through a lattice, it is evident that the spiritual clothes itself with the natural, as a man clothes himself with a garment. The organic body with which the soul clothes itself is here likened to a garment, because it clothes the soul, and the soul also puts off the body, and casts it away as exuviæ when by death it emigrates from the natural world into its own spiritual world. For the body grows old like a garment; but not the soul, because this is a spiritual substance, which has nothing in common with the changes of nature, which proceed from their beginnings to their ends, and are periodically terminated. They who do not consider the body as the vesture or covering of the soul, and as being in itself dead, and only adapted to receive the living forces flowing in through the soul from God, cannot help concluding, from fallacies, that the soul lives by itself, and the body by itself, and that there is a pre-established harmony between the lives of the two; or even that the life of the soul flows into the life of the body, or the life of the body into the life of the soul, and thus they conceive influx as either spiritual or natural; when yet it is a truth which is proved by every thing that is created, that what is posterior does not act from itself, but from what is prior, from which it proceeded; thus that neither does this act from itself, but from something still prior; and thus that nothing acts except from a First which acts from itself, thus from God. Besides, there is only one life, and this is not capable of being created, but is eminently capable of flowing into forms organically adapted to its reception. Such forms are each and all of the things in the created universe. It is believed by many that the soul is life, and thus, that a man, because he lives from the soul, lives from his own life, thus from himself, and therefore not by an influx of life from God; but these cannot help tying a sort of Gordian knot of fallacies, and entangling in it all the judgments of their mind, whence follows downright insanity in

spiritual things; or constructing a labyrinth, from which the mind can never, by any clew of reason, retrace its way and extricate itself; they also actually let themselves down as it were into caverns under the earth, where they dwell in eternal darkness. For from such a belief proceed innumerable fallacies, each of which is horrible — as that God transfused and transcribed himself into men, and that thus every man is a sort of Deity, which lives from itself, and thus that he does good and is wise from himself; likewise that he possesses faith and charity in himself, and thus derives them from himself, and not from God; besides many monstrous beliefs such as prevail with those in hell, who, when they were in the world, believed that nature lived, or produced life by its own activity. When these look towards heaven they see its light as mere darkness. I once heard the voice of one saying from heaven, that if a spark of life in man were his own, and not of God in him, there would be no heaven, nor any thing therein, and hence that there would not be any church on earth, and consequently no life eternal. More upon this subject may be consulted in the memorable relation inserted in the work on Marriage Love (n. 132–136).

X. — SPIRITUAL THINGS, THUS CLOTHED IN A MAN, ENABLE HIM TO LIVE A RATIONAL AND MORAL MAN, THUS A SPIRITUALLY NATURAL MAN.

12. FROM the principle established above, that the soul clothes itself with a body as a man clothes himself with a garment, this follows as a conclusion. For the soul flows into the human mind, and through this into the body, and carries life with it, which it continually receives from the Lord, and thus transfers it mediately into the body, where by the closest union it makes the body as it were to live. From this, and from a thousand testimonies of experience, it is plain, that the spiritual united to the material, as a living force with a dead force, causes man to speak rationally and to act morally. It appears as if the tongue and lips speak from a certain life in themselves, and that the arms and hands act in a like manner; but it is the thought, which in itself is spiritual, that speaks, and the will, which likewise is spiritual, that acts, and each by means of its own organs, which in themselves are material, because taken from the natural world. That it is so appears in the light of day, provided this is attended to: — Remove thought from speech, is not the mouth dumb in a moment? and remove will from action, do not the hands become still in a moment? The union of spiritual things with natural, and the consequent appearance of life in material things, may be compared to generous wine in a clean sponge, and to the sweet must in a grape, and to the savory liquor in an apple, and also to the aromatic odor in cinnamon. The fibres containing all these things are matters which neither taste nor smell from themselves, but from the fluids in and between them; wherefore if you squeeze out those juices, they are dead filaments. So are the organs proper to the body, if life is taken away. That man is rational from the union

of spiritual things with natural, is evident from the analytical processes of his thought; and that he is moral from the same cause, is plain from the propriety of his conduct and the graces of his bearing. These he acquires from the faculty of receiving influx from the Lord through the angelic heaven, where is the very abode of wisdom and love, thus of rationality and morality. From these things it is perceived, that what is spiritual and what is natural being united in man, cause him to live a spiritually natural man. The reason that he lives in a similar and yet dissimilar manner after death, is because his soul is then clothed with a substantial body, just as in the natural world it was clothed with a material body. It is believed by many that the perceptions and thoughts of the mind, because they are spiritual, flow in naked, and not by means of organized forms. But those dream thus who have not seen the interiors of the head, where perceptions and thoughts are in their beginnings; and that the brains are there, interwoven and composed of the cineritious and medullary substances, and that there are glands, cavities, septa, and the meninges and matres, which surround them all; and that a man thinks and wills sanely or insanely according to the sound or perverted state of all those things; and thus that he is rational and moral according to the organic formation of his mind. For nothing could be predicated of the rational sight of man, which is the understanding, without forms organized for the reception of spiritual light, just as nothing could be predicated of the natural sight without the eyes; and so in other instances.

XI. — THE RECEPTION OF THAT INFLUX IS ACCORDING TO THE STATE OF LOVE AND WISDOM IN A MAN.

13. THAT a man is not life, but an organ recipient of life from God, and that love together with wisdom is life, also that God is love itself and wisdom itself, and thus life itself, has been demonstrated above. From this it follows, that so far as a man loves wisdom, or so far as wisdom in the bosom of love is with him, so far he is an image of God, that is, a receptacle of life from God; and, on the contrary, so far as he is in opposite love, and thence in insanity, so far he does not receive life from God, but from hell, which life is called death. Love itself and wisdom itself are not life, but are the esse of life, but the enjoyments of love and the pleasantnesses of wisdom, which are affections, constitute life, for the esse of life exists by these. The influx of life from God carries with it those enjoyments and pleasantnesses, just as does the influx of light and heat in springtime, into human minds, and also into birds and beasts of every kind, yea into plants, which then germinate and become prolific; for the enjoyments of love and the pleasantnesses of wisdom expand men's minds and adapt them to reception, as joy and gladness expand the face and adapt it to the influx of the cheerfulness of the soul. The man who is affected with the love of wisdom, is like a garden in Eden, in which are two trees, the one of life and the other of the knowledge of good and evil. The tree of life is the reception of love and wisdom from God, and the tree of the knowledge of good and evil is the reception of them from self. But the latter is insane, and still believes that it is wise like God, while the former is truly wise, and believes that no one is wise but God alone, and that man is wise so far as he believes this, and more wise so far as he feels that he wills it. But more on this subject

may be seen in the memorable relation inserted in the work on Marriage Love (n. 132–136). I will here add an arcanum confirming these things from heaven. All the angels of heaven turn their forehead to the Lord as a sun, and all the angels of hell turn the back of the head to Him; and the latter receive influx into the affections of their will, which in themselves are lusts, and make the understanding favor them; but the former receive influx into the affections of their understanding, and make the will favor them. Hence these are in wisdom, but the others are in insanity; for the human understanding dwells in the cerebrum, which is under the forehead, and the will in the cerebellum, which is in the back of the head. Who does not know that a man who is insane from falsities, favors the desires of his own evil, and confirms them by reasons from the understanding; and that a wise man sees from truths the quality of the desires of his will, and curbs them? A wise man does this because he turns his face to God, that is, he believes in God, and not in himself; but an insane man does the other thing because he turns his face from God, that is, he believes in himself, and not in God. To believe in himself is to believe that he loves and is wise from himself, and not from God, and this is signified by eating of the tree of the knowledge of good and evil; but to believe in God is to believe that he loves and is wise from God, and not from himself, and this is to eat of the tree of life (Rev. ii. 7). From these things, but still only as in the light of the moon by night, it may be perceived that the reception of the influx of life from God is according to the state of love and wisdom with a man. This influx may further be illustrated by the influx of light and heat into plants, which blossom and bear fruit according to the structure of the fibres which form them, thus according to reception. It may also be illustrated by the influx of the rays of light into precious stones, which modify them into colors according to the situation of the parts composing them, thus also according to reception;

and likewise by optical glasses and by drops of rain, which exhibit rainbows according to the incidences, refractions, and thus the receptions of light. The case is similar with human minds in respect to spiritual light, which proceeds from the Lord as a sun, and perpetually flows in, but is variously received.

XII. — THE UNDERSTANDING IN A MAN CAN BE ELEVATED INTO THE LIGHT, THAT IS INTO THE WISDOM, IN WHICH THE ANGELS OF HEAVEN ARE, ACCORDING TO THE IMPROVEMENT OF HIS REASON; AND IN LIKE MANNER HIS WILL CAN BE ELEVATED INTO THE HEAT OF HEAVEN, THAT IS INTO LOVE, ACCORDING TO THE DEEDS OF HIS LIFE; BUT THE LOVE OF THE WILL IS NOT ELEVATED EXCEPT SO FAR AS THE MAN WILLS AND DOES THOSE THINGS WHICH THE WISDOM OF THE UNDERSTANDING TEACHES.

14. By the human mind are meant its two faculties, which are called the understanding and the will. The understanding is the receptacle of the light of heaven, which in its essence is wisdom, and the will is the receptacle of the heat of heaven, which in its essence is love, as was shown above. These two, wisdom and love, proceed from the Lord as a sun, and flow into heaven universally and particularly, whence the angels have wisdom and love; and they also flow into this world universally and particularly, whence men have wisdom and love. But these two proceed in union from the Lord, and likewise flow in union into the souls of angels and men, but they are not received in union in their minds. Light which makes the understanding is first received there, and love which constitutes the will is received gradually. This also is of providence, because every man is to be created anew, that is, reformed, and this is effected by means of the understanding; for he must drink in from childhood the knowledges of truth and good, which are to teach him to live well, that is, to will

and act rightly. Thus the will is formed by means of the understanding. For the sake of this end, there is given to man the faculty of elevating his understanding almost into the light in which the angels of heaven are, that he may see what he ought to will and thence to do, in order that he may be prosperous in the world for a time, and blessed after death to eternity. He becomes prosperous and blessed if he procures for himself wisdom, and keeps his will under obedience to it; but unprosperous and unhappy if he puts his understanding under obedience to his will. The reason is, because the will from birth inclines to evils, even to those which are monstrous; wherefore unless it were curbed by the understanding, a man would rush into acts of wickedness, yea, from his inborn savage nature, he would destroy and slaughter for the sake of himself all those who do not favor and indulge him. Furthermore, unless the understanding could be separately perfected, and the will by means of it, a man would not be a man, but a beast. For without that separation, and without the ascent of the understanding above the will, he would not be able to think, and from thought to speak, but only to express his affection by sounds; neither would he be able to act from reason, but only from instinct; still less would he be able to know the things which are of God, and God by means of them, and thus to be conjoined to Him, and to live to eternity. For a man thinks and wills as from himself, and this *as from himself* is the reciprocal element of conjunction; for there cannot be conjunction without reciprocity, just as there cannot be conjunction of the active with the passive without reaction. God alone acts, and man suffers himself to be acted on, and reacts in all appearance as from himself, though interiorly it is from God. From these things rightly apprehended it may be seen what is the quality of the love of a man's will if it is elevated by means of the understanding, and what is its quality if it is not elevated; consequently, what is the quality of the man. But this — the quality of a man if the love of

his will is not elevated by means of the understanding — shall be illustrated by comparisons. He is like an eagle which flies on high, and as soon as it sees the food below which is the object of its desire — as chickens, young swans, or even young lambs — swoops down in a moment and devours them. He is also like an adulterer, who conceals a harlot in a cellar below, and by turns goes up to the highest part of the house, and talks wisely with those who dwell there about chastity, and then hastens away from his companions, and indulges his lasciviousness below with his harlot. He is also like a thief on a tower, who there pretends to keep watch, but who, as soon as he sees an object of plunder below, hastens down and seizes it. He may also be compared to marsh-flies, which fly in a column over the head of a horse that is running, but which fall down when the horse stops, and sink in their marsh. Such is the man whose will or love is not elevated by means of the understanding, for he then stands still below at the foot, immersed in the unclean things of nature and the lusts of the senses. It is altogether otherwise with those who subdue the allurements of the desires of the will by means of the wisdom of the understanding. With these the understanding afterwards enters into a marriage covenant with the will, wisdom with love, and they dwell together above with delights.

XIII. — IT IS ALTOGETHER OTHERWISE WITH BEASTS.

15. THOSE who judge from the mere appearance to the senses of the body, conclude that beasts have will and understanding as well as men, and hence that the only distinction is that man can speak, and thus describe what he thinks and desires, while beasts can only express this by sounds. Yet beasts have not will and understanding, but only a resemblance of each, which the learned call an analogue. That a man is a man, is because his understanding can be elevated above the desires of his will, and thus can know and see them from above, and also govern them; but a beast is a beast because its desires impel it to do whatever it does. Wherefore a man is a man in that his will is under obedience to his understanding; but a beast is a beast in that its understanding is under obedience to its will. From these things this conclusion follows, that the understanding of man, because it receives the light that flows in from heaven, and apprehends and perceives this as its own, and from it thinks analytically with all variety, altogether as from itself, is alive, and thence a true understanding; and that the will of man, because it receives the inflowing love of heaven, and from it acts as from itself, is alive, and is thence truly will; but that the contrary is the case with beasts. Wherefore those who think from the lusts of the will are likened to beasts, and also in the spiritual world they appear at a distance as beasts; they also act like beasts, with this difference only, that they can act otherwise if they will. But those who restrain the lusts of their will by means of the understanding, and therefore act rationally and wisely, appear in the spiritual world as men, and are angels of heaven. In a word, the will and the understanding in beasts always hold together; and because the will in itself is blind, for it is of heat and not of light, it makes the

understanding blind also. Hence a beast does not know and understand its own actions; and yet it acts, for it acts from an influx from the spiritual world; and such action is instinct. It is supposed that a beast thinks from the understanding what to act, but this is by no means so; it acts only from natural love, which is in it from creation, with the assistance of the senses of its body. That a man thinks and speaks is solely because his understanding is capable of being separated from his will, and of being elevated even into the light of heaven; for the understanding thinks, and thought speaks. That beasts act according to the laws of order inscribed on their nature, and some beasts as it were in a moral and rational manner, differently from many men, is because their understanding is blind obedience to the desires of their will, and therefore they were not able to pervert these by depraved reasonings, as men did. It is to be observed, that by the will and understanding of beasts in the foregoing statements, is meant a resemblance and analogue of those faculties. Analogues are so named from appearance. The life of a beast may be compared with a somnambulist, who walks and acts from the will while the understanding sleeps; and also with a blind man, who walks through the streets with a dog leading him; and also with an idiot, who from custom and the habit thence acquired does his work according to rule; likewise with a person void of memory, and therefore deprived of understanding, who still knows or learns how to clothe himself, to eat dainties, to love the sex, to walk the streets from home and back, and to do such things as soothe the senses and gratify the flesh, by the allurements and pleasures of which he is carried along, though he does not think, and therefore cannot speak. From these things it is plain how much they are mistaken who believe that beasts are endowed with rationality, and only to be distinguished from men by the external figure and by their not being able to give utterance to the rational things which they keep to themselves within. From which fallacies many

even conclude that if man lives after death beasts also will live after death, and, on the contrary, that if beasts do not live after death neither will man; besides many dreams arising from ignorance about the will and understanding, and also about degrees, by means of which, as by a ladder, the mind of man mounts up to heaven.

XIV. — THERE ARE THREE DEGREES IN THE SPIRITUAL WORLD, AND THREE DEGREES IN THE NATURAL WORLD, HITHERTO UNKNOWN, ACCORDING TO WHICH ALL INFLUX TAKES PLACE.

16. It is discovered, by the investigation of causes from effects, that degrees are of two kinds, one in which are things prior and posterior, and another in which are things greater and less. The degrees which distinguish things prior and posterior are to be called DEGREES OF ALTITUDE, and also DISCRETE DEGREES; but the degrees by which things greater and less are distinguished from each other, are to be called DEGREES OF LATITUDE, and also CONTINUOUS DEGREES. Degrees of altitude, or discrete degrees, are like the generations and compositions of one thing from another; as, for example, of any nerve from its fibres, and of any fibre from its fibrils; or of any piece of wood, stone, or metal from its parts, and of any part from its particles. But degrees of latitude, or continuous degrees, are like the increments and decrements of the same degree of altitude as to breadth, length, height, and depth; as of greater and smaller volumes of water, or air, or ether; and as of large and small masses of wood, stone, or metal. All and each of the things in both worlds, the spiritual and the natural, are, from creation, in degrees of both these kinds. The whole animal kingdom in this world is in those degrees both in general and in particular; and the whole vegetable kingdom and the whole mineral kingdom likewise; as also is the expanse of atmospheres from the sun even to the earth. There are therefore three atmospheres discretely distinct according to the degrees of

altitude, both in the spiritual world and in the natural world, because each world has its sun; but the atmospheres of the spiritual world, by virtue of their origin, are substantial, and the atmospheres of the natural world, by virtue of their origin, are material. And because the atmospheres descend from their origins according to those degrees, and are the containants, and, as it were, the carriers of light and heat, it follows that there are three degrees of light and heat. And because light in the spiritual world is in its essence wisdom, and heat there is in its essence love, as was shown above in its proper article, it follows also that there are three degrees of wisdom and three degrees of love, hence three degrees of life; for they are graduated by those things through which they pass. Hence it is that there are three angelic heavens: a highest, which is also called the third heaven, where are angels of the highest degree; a middle, which is also called the second heaven, where are angels of the middle degree; and a lowest, which is also called the first heaven, where are angels of the lowest degree. Those heavens are also distinguished according to the degrees of wisdom and love. Those who are in the lowest heaven are in the love of knowing truths and goods; those who are in the middle heaven are in the love of understanding them; and those who are in the highest heaven are in the love of being wise, that is, of living according to those things which they know and understand. Since the angelic heavens are distinguished into three degrees, therefore the human mind is also distinguished into three degrees, because the human mind is an image of heaven, that is, it is a heaven in the smallest form. Hence it is that man is capable of becoming an angel of one of those three heavens, and he becomes such according to his reception of wisdom and love from the Lord: an angel of the lowest heaven if he receives only the love of knowing truths and goods; an angel of the middle heaven if he receives the love of understanding them; and an angel of the highest heaven if he receives the love of being wise, that is, of living according to them. That

the human mind is distinguished into three regions, according to the three heavens, may be seen in the memorable relation inserted in the work on MARRIAGE LOVE (n. 270). From these things it is plain that all spiritual influx to man and into man descends from the Lord through these three degrees, and that it is received by man according to the degree of wisdom and love in which he is. The knowledge of these degrees is of the greatest use at the present day; since many, in consequence of not knowing them, stand still and stick fast in the lowest degree, in which are the senses of their body, and on account of their ignorance, which is intellectual darkness, cannot be elevated into spiritual light, which is above them. Hence naturalism assails them, as it were spontaneously, as soon as they enter on any investigation and inquiry concerning the human soul and mind, and its rationality, and still more if they inquire concerning heaven and the life after death. Thus they become like those who stand in the market places with telescopes in their hands, looking at the sky, and utter vain predictions; and also like those who chatter and also reason concerning every object they see, and every thing they hear, without there being in it any thing rational from the understanding. But such persons are like butchers, who believe themselves to be skilled in anatomy, because they have examined the viscera of oxen and sheep outwardly but not inwardly. But it is a truth, that to think from the influx of natural light, not enlightened by the influx of spiritual light, is nothing else than dreaming, and to speak from such thought is to talk nonsense. But more about these degrees may be seen in the work on THE DIVINE LOVE AND THE DIVINE WISDOM (n. 173–281).

XV. — ENDS ARE IN THE FIRST DEGREE, CAUSES IN THE SECOND, AND EFFECTS IN THE THIRD.

17. WHO does not see that the end is not the cause, but that it produces the cause, and that the cause is not the effect, but that it produces the effect; consequently, that they are three distinct things which follow each other in order? The end with man is the love of his will, for what a man loves, this he proposes to himself and intends; the cause with him is the reason of his understanding, for by means of it the end seeks for mediate or efficient causes; and the effect is the operation of the body from them and according to them. Thus there are three things in man, which follow each other in order, in the same manner as the degrees of altitude follow each other. When these three things appear in act, then the end is inwardly in the cause, and the end through the cause is in the effect, wherefore the three co-exist in the effect. On this account it is said in the Word, that every one shall be judged according to his works; for the end, or the love of his will; and the cause, or the reason of his understanding, are together in the effects, which are the works of his body; thus the quality of the whole man is in them. They who do not know these things, and do not thus distinguish the objects of reason, cannot avoid terminating the ideas of their thought in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and thus closing up their understandings as with a bolt, so that they cannot even think from reason concerning spiritual influx, because they cannot think concerning any progression; for the author says concerning his simple substance, that if it is divided it falls into nothing. Thus the understanding stands still in its first light, which is merely from the senses of the body, and does not advance a step further. Hence it is not known but that the spiritual is a

subtile natural, and that beasts have a rational as well as men, and that the soul is a breath of wind such as is breathed forth from the breast when a person dies; besides other things, which are not of light but of darkness. Since all things in the spiritual world and all things in the natural world proceed according to these degrees, as was shown in the preceding article, it is plain that intelligence properly consists in knowing and distinguishing them, and seeing them in their order. By means of these degrees, also, every man is known as to his quality, when his love is known; for, as was said above, the end, which is of the will, and the causes, which are of the understanding, and the effects, which are of the body, follow from his love, as a tree from its seed, and as fruit from the tree. There are three kinds of loves, the love of heaven, the love of the world, and the love of self; the love of heaven is spiritual, the love of the world is material, and the love of self is corporeal. When the love is spiritual, all the things which follow from it, as forms from their essence, derive the quality of being spiritual; similarly if the principal love is the love of the world or of wealth, and thus is material, all the things which follow from it, as derivatives from their origin, derive the quality of being material; likewise if the principal love is the love of self, or of eminence above all others, and thus is corporeal, all the things which follow from it derive the quality of being corporeal. The reason is, because the man who is in this love regards himself alone, and thus immerses the thoughts of his mind in his body. Wherefore, as was just now said, he who knows the ruling love of any one, and at the same time the progression of ends to causes and of causes to effects, which three things follow in order according to the degrees of altitude, knows the whole man. Thus the angels of heaven know every one with whom they speak; they perceive his love from the sound of his voice; they see his image from his face, and his character from the gestures of his body.

XVI. — FROM THESE THINGS IT IS PLAIN WHAT IS THE QUALITY OF SPIRITUAL INFLUX FROM ITS ORIGIN TO ITS EFFECTS.

18. SPIRITUAL influx has hitherto been deduced from the soul into the body, but not from God into the soul and thus into the body. This has been done, because no one knew any thing concerning the spiritual world, and concerning the sun there, from which all spiritual things flow as from their fountain, and thus no one knew any thing concerning the influx of spiritual things into natural things. Now because I have been permitted to be in the spiritual world and in the natural world at the same time, I am obliged by my conscience to make known these things; for what is the use of knowing, unless what is known to one be also known to others? Without this, what is knowing but collecting and storing up riches in a casket, and only looking at them occasionally and counting them over, without any thought of use from them? Spiritual avarice is nothing else. But in order that it may be fully known what and of what quality spiritual influx is, it is necessary to know what the spiritual is in its essence, and what the natural is, and also what the human soul is. Lest therefore this short treatise should be defective through ignorance of these things, it will be useful to consult some memorable relations inserted in the work on MARRIAGE LOVE; concerning the spiritual, in the memorable relation there (n. 326–329); concerning the human soul (n. 315); and concerning the influx of spiritual things into natural things (n. 380); and more fully in n. 415–422.

19. To these things I will add this MEMORABLE RELATION. After these pages were written, I prayed to the Lord that I might be permitted to converse with some disciples of ARISTOTLE, and at the same time with some disciples of

DESCARTES, and with some disciples of LEIBNITZ, in order that I might learn the opinions of their minds concerning the intercourse between the soul and the body. After my prayer there were present nine men, three Aristotelians, three Cartesians, and three Leibnitzians; and they stood around me, the admirers of Aristotle on the left side, the followers of Descartes on the right, and the supporters of Leibnitz behind. Quite a distance away, and at intervals from each other, were seen three persons crowned with laurel, and I knew from an inflowing perception that they were those three great leaders or teachers themselves. Behind Leibnitz stood one holding the skirt of his garment, and I was told that it was Wolff. Those nine men, when they beheld one another, at first saluted and spoke to one another in a courteous tone. But presently there arose from below a spirit with a torch in his right hand, which he shook before their faces, whereupon they became enemies, three against three, and looked at one another with a fierce countenance; for they were seized with the lust of disputing and wrangling. Then the Aristotelians, who were also schoolmen, began to speak, saying, Who does not see that objects flow in through the senses into the soul, as a man enters through the doors into a chamber, and that the soul thinks according to such influx? When a lover sees a beautiful virgin or his bride, does not his eye sparkle and carry the love of her into the soul? When a miser sees bags of money, does he not burn for them with every sense, and thence convey this ardor into the soul, and excite the desire to possess them? When a proud man hears his praises from another, does he not prick up his ears, and do not these transmit those praises to the soul? Are not the senses of the body like outer courts, through which alone there is entrance to the soul? From these things and innumerable others like them, who can conclude otherwise than that influx is from nature, or is physical? To these statements the followers of Descartes, who had held their fingers on their foreheads, and now with-

drew them, replied, saying, Alas, you speak from appearances. Do you not know that the eye does not love a virgin or a bride from itself, but from the soul? and likewise that the senses of the body do not covet the bags of money from themselves, but from the soul? and similarly that the ears do not devour the praises of flatterers in any other manner? Is it not perception that causes sensation? and perception is of the soul, and not of the organs of the body. Tell, if you can, what else makes the tongue and lips to speak but the thought? and what else makes the hands to work but the will? and thought and will are of the soul, and not of the body. Thus what makes the eye to see, and the ear to hear, and the other organs to feel, but the soul? From these things, and innumerable others like them, every one whose wisdom is above the sensual things of the body, concludes, that there is no influx of the body into the soul, but of the soul into the body, which influx we call occasional, and also spiritual. When these had been heard, the three men who stood behind the former triads, who were the supporters of Leibnitz, began to speak, saying, We have heard the arguments on both sides, and have compared them, and we have perceived that in many particulars the latter are stronger than the former, and that in many others the former are stronger than the latter; wherefore, if it is permitted, we will settle the dispute. And on being asked how, they said, There is not any influx of the soul into the body, nor of the body into the soul, but there is a unanimous and instantaneous operation of both together, which a celebrated author has distinguished by an excellent name, calling it pre-established harmony. Hereupon there appeared again the spirit with the torch in his hand, but now in his left, and he shook it at the back of their heads, whence their ideas of everything became confused, and they cried out together, Neither our soul nor body knows what part to take, wherefore let us decide this dispute by lot, and we will give our approval to the lot which comes out first. And they took three pieces of paper, and

wrote on one of them, PHYSICAL INFLUX, on another SPIRITUAL INFLUX, and on the third, PRE-ESTABLISHED HARMONY; and they put these three pieces into a hat. Then they chose one of their number to draw, and he, putting in his hand, took hold of that on which was written SPIRITUAL INFLUX; and when this was seen and read, they all said, yet some with a clear and flowing, some with a faint and smothered voice, Let us give our approval to this because it came out first. But then an angel suddenly stood by, and said, Do not believe that the paper in favor of spiritual influx came out by chance, but from providence; for you do not see its truth because you are in confused ideas, but the truth itself presented itself to the hand of him that drew the lots, that you might give it your approval.

20. I was once asked how from a philosopher I became a theologian; and I answered, In the same manner that fishers were made disciples and apostles by the Lord; and that I also, from early youth, had been a spiritual fisher. On hearing this the inquirer asked what a spiritual fisher was. I replied, that a fisher, in the spiritual sense of the Word, signifies a man who investigates and teaches natural truths, and afterwards spiritual truths, in a rational manner. To the question, How is this shown? I said, From these places in the Word: *Then the waters shall fail from the sea, and the river shall be wasted and become dry, . . . therefore the fishers shall mourn, and all that cast a hook into the sea shall be sad* (Isa. xix. 5, 8). In another place: *Upon the river whose waters were healed, the fishers stood from Engedi; they were there in the spreading forth of nets: according to its kind was their fish, as the fish of the great sea, exceeding many* (Ezek. xlvii. 9, 10). And in another place: *The saying of Jehovah, Lo, I will send to many fishers, who shall fish the sons of Israel* (Jer. xvi. 16). From this it is plain why the Lord chose fishers for disciples, and said: *Come ye after Me, and I will make you fishers of men* (Matt. iv. 18, 19: Mark i. 16, 17); and to Peter, after he had caught a multitude of fishes: *From*

henceforth thou shalt catch men (Luke v. 9, 10). Afterwards I showed the origin of this significance of fishers from the APOCALYPSE REVEALED; namely, because water signifies natural truths (n. 50, 932); likewise a river (n. 409, 932); and fish those who are in natural truths (n. 405); whence fishers signify those who investigate and teach truth. On hearing this my interrogator raised his voice and said, Now I can understand why the Lord called and chose fishers to be His disciples, and therefore I do not wonder that He has also called and chosen you, since, as you have said, you were from early youth a fisher in a spiritual sense, that is, an investigator of natural truths; that you are now an investigator of spiritual truths, is because these are founded on the former. To this he added, because he was a man of reason, that the Lord alone knows who is a proper person to perceive and to teach those things which are of His New Church, whether some one among the dignitaries of the Church, or some one among their servants. Moreover, what theologian among Christians does not first study philosophy at college, before he is installed a theologian; from what other source has he intelligence? At last he said, Since you are become a theologian, explain what is your theology. I replied, These are the two principles of it, THAT GOD IS ONE, AND THAT THERE IS A CONJUNCTION OF CHARITY AND FAITH. To which he made answer, Who denies these principles? I replied, The theology of the present day, when interiorly examined.

The Riverside Press
CAMBRIDGE · MASSACHUSETTS
PRINTED IN THE U.S.A.

Princeton Theological Seminary-Speer Library
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FEB 1952
JUN. 15 1999